THE PRIEST BEFORE THE ALTAR

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THE PRIEST
BEFORE THE ALTAR

THE PRIEST

BEFORE THE ALTAR

PREPARATION AND THANKSGIVING
BEFORE AND AFTER MASS
FOR EVERY DAY IN THE WEEK
BY ST. ALPHONSUS
ALSO
PREPARATION AND THANKSGIVING
FROM THE ROMAN MISSAL
AND
VARIOUS DEVOUT PRAYERS

Compiled by
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Oh, how great and honourable is the Office of Priests; to whom it is given to consecrate with sacred words the Lord of Majesty; to bless Him with their lips, to hold Him with their hands, to receive Him with their own mouth and to administer Him to others.

Imitation, Bk. 4, c. 11.

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THE
PRIEST BEFORE THE ALTAR

THE HOLY SACRIFICE OF THE MASS.

UNLESS a Priest esteems the Holy Sacrifice as it deserves, he can never celebrate it with suitable devotion.

Assuredly there is no action which man can perform so sublime, so sacred, as the celebration of Mass. "We must needs confess," says the Council of Trent, "that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself." God Himself could not enable man to perform anything greater than the celebration of Mass.

All the ancient sacrifices, by which God was so much honoured, were but shadows and figures of our Sacrifice of the Altar. All the honour that angels by their adorations, and men by their good works, austerities, and even martyrdoms, have ever rendered or will ever render to God, never could, and never will, give Him so much glory as one single Mass; for, while the honour of all creatures is only finite, that which accrues to God from the Holy Sacrifice of the Altar is infinite, inasmuch as the Victim which is offered is of infinite value. The Mass, therefore, offers to God the greatest honour that can be given Him, subdues most triumphantly the powers of Hell, affords the greatest relief to the suffering souls in Purgatory, appeases most efficaciously the wrath of God against sinners, and brings down the greatest blessings on mankind. If, as it is promised, we may confidently hope to obtain from God whatever we ask in the name of Jesus—"*If you ask the Father any-*

thing in My name He will give it to you"—how much more confidently may we hope to obtain what we ask for, when we immolate to the Father Jesus Himself? Our loving Redeemer is continually making intercession for us in Heaven—"*Who also maketh intercession for us.*" But this He does more especially in the Sacrifice of the Mass, in which, by the hands of the Priest, He presents Himself to His Eternal Father, to obtain graces for us. Were we assured that all the Saints and the Blessed Mother of Christ were praying for us, with what great confidence should we expect to receive all the graces necessary for us? But it is certain that one prayer of Jesus Christ will avail infinitely more than all the prayers of the Saints. Poor, wretched sinners, what would become of us without this Sacrifice to appease the Lord? "For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins," says the Council of Trent. In a word, as the Passion of Jesus Christ was sufficient to save the whole world, so is a single Mass sufficient to save it. Hence, at the Offertory of the Chalice the Priest says: "We offer unto Thee, O Lord, the chalice of salvation, . . . for our salvation and for that of the whole world."

The Mass is the good thing and the beautiful thing of the Church, according to the prediction of the prophet: "*For what is the good thing of Him, and what is His beautiful thing, but the corn of the elect and wine springing forth virgins?*" In the Mass, the Word Incarnate offers Himself in sacrifice to His Eternal Father and gives Himself to us in the Blessed Sacrament of the Eucharist, which is the end and aim of almost all the other Sacraments, as the Angelic Doctor teaches. Hence St Bonaventure says that in the Mass God manifests to us all the love that He has borne us, and includes in it, as in a compendium, all His benefits. On this account the Devil has always endeavoured to abolish the Mass throughout the world by means of heretics, making them the precursors of Antichrist

who, before all things, will endeavour to abolish, and in fact will, in punishment of the sins of men, succeed in abolishing the Holy Sacrifice of the Altar, according to the prediction of Daniel : " *And strength was given him against the continual sacrifice because of sins.*" The same St Bonaventure says that the Son of God in every Mass confers a benefit on the world not less than that which He conferred in taking upon Himself our human nature. So that, as the learned teach, if Jesus Christ had never appeared in the world, a Priest, by pronouncing the words of consecration, would bring Him down from Heaven upon the earth, according to that celebrated sentence of St Augustine : " O venerable dignity of the Priests, in whose hands, as in the womb of the Virgin, the Son of God became incarnate ! " Moreover, as the Sacrifice of the Altar is the application and the renewal of the Sacrifice of the Cross, the Angelic Doctor teaches that the Mass procures for man the same benefits and salvation that the Sacrifice of the Cross procured for him.

St John Chrysostom says the same : " The celebration of Mass is of as much value as the death of Christ on the Cross." And of this the Church still further assures us, saying : " As many times as this commemorative Sacrifice is celebrated, so often is the work of our redemption performed," as the same Saviour who offered Himself for us on the Cross, offers Himself in Sacrifice on the Altar by the hands of the Priest, as the Council of Trent teaches : " For the Victim is one and the same, the same now offering by the ministry of Priests, who then offered Himself on the Cross, the manner alone of offering being different ; so the Sacrifice of the Cross is applied to our souls by the Sacrifice of the Altar. The Passion of Jesus Christ rendered us capable of redemption : the Mass puts us in possession of it and enables us to enjoy its merits.

The Mass, then, being the most holy and divine action in which we can be engaged, it plainly follows, says the Council of Trent, that all diligence ought to be

used in order that so great a Sacrifice may be celebrated with the greatest possible interior purity and exterior devotion. And it says that the malediction fulminated by Jeremias against those who performed negligently, their sacred functions, is especially to be directed against Priests who irreverently say Mass, which Sacrifice is the greatest and most sublime action that man can perform for the honour of his Creator : adding, that such irreverence cannot well be less than impiety. The words of the Council are : " Quae ab impietate vix sejuncta esse potest."

In order, therefore, that the Priest of God may avoid such irreverence, and with it the malediction of Heaven, before he celebrates he ought to prepare himself, and after having celebrated he ought to make a thanksgiving.

He who offers the Holy Mass every day with devotion will always receive new lights and new strength from God. Jesus Christ will always infuse increased knowledge and consolation ; He will encourage him and grant him the graces he desires.

FORMA INTENTIONIS AD MISSAM CELEBRANDAM.

Ad laudem et gloriam Sanctissimae Trinitatis, in memoriam benedicti Salvatoris nostri Jesu Christi, vitae, passionis, mortis, et resurrectionis, ac in operum et meritorum suorum omniumque Sanctorum unionem ; ad laudem quoque et exaltationem Beatissimae semper Virginis ejus matris Mariae, coelestium Angelorum, Sanctorum atque Sanctarum, et signanter N. N. et aliorum devotorum meorum ; offero, etiam cum ipsorum beatorum spirituum laudibus, Sanctorum omnium precibus et meritis, nunc et semper, hoc et omnia alia sacrificia, officia, orationes, et bona opera totius mundi, pro meis praesentibus et futuris animae et corporis necessitatibus ; in auxilium et consolationem meam, et in remissionem omnium peccatorum meorum, quorum veram contritionem semper habeo et habere intendo, conor et cupio ; omniumque vivorum et defunctorum meorum parentum, fratrum, sororum, consanguineorum, amicorum, inimicorum, benefactorum in spiritualibus et temporalibus, superiorum, subditorum, ac illorum, quibus fui gravamen, scandalum, et occasio peccandi ; pro omni gradu Sanctae Catholicae Ecclesiae ac illius conservatione, augmento et exaltatione ; christianorum principum unione et concordia, haeresum exstirpatione, summi Pontificis salute, et animarum in purgatorio existentium liberatione ; pro conservatione et augmento omnium observantium religionum, pro conversione omnium infidelium nationum, pro mihi commissis et commendatis. Denique pro illis omnibus vivis atque defunctis, pro quibus Dominus noster Jesus Christus et ejus Beatis-

sima Mater et Virgo Maria sciunt et volunt me debere, orare, obsecrare, consecrare et sacrificare intendo et propono, ac juxta intentionem Sanctae Catholicae Ecclesiae et meorum Superiorum pro debito voluntatem.

Ego N. minister, licet indignus. In nomine Patris et Filii et Spiritus Sancti. Amen. Cum intentione lucrandi et acquirendi omnes quascumque possum indulgentias.

PREPARATION AND THANKSGIVING for the Holy Mass for every Day in the Week, by St Alphonsus.

Sunday.

PREPARATION.

De stercore erigens pauperem, ut collocet eum cum principibus populi sui. *Ps.* cxx. 7, 8.

CONSIDER, O Priest, that God could not have made you greater in this world than He has done. For to what greater dignity could He have raised you, than to make you His minister on earth for those things which belong to His greater glory? He has allowed you to ascend the Altar, to sacrifice thereon His own Son. In how many ways has He not chosen you, in order to make you a Priest! Out of innumerable creatures whom He might have made, He has chosen you, and has placed you in the world. Again, from the midst of millions of infidels and heretics He has chosen to place you in the true Church: He has made you a Christian and a Catholic. Moreover, out of so many millions of believers He has made you a Priest.

Ah! if God should have honoured but one man in the world with the Priesthood, with the power of causing the Incarnate Word to descend upon this earth and of delivering souls from Hell by absolving them from their sins, in what estimation would not such a Priest be held by all? and what thanksgivings would not this Priest offer to God? What would he not do out of love for Him, in seeing himself chosen before all other men for so great an honour? But, consider here, O Priest, that the number of other Priests in no way diminishes your own dignity and your own obligations.

It is with reason then that Almighty God expects every Priest to belong entirely to Himself. The Holy Scriptures call a Priest *homo Dei*, that is, a man who belongs to God alone. The Priests of the Old Law extended their hands over the victims to signify that they themselves offered their own lives in sacrifice, in the same way as they sacrificed the lives of the animals: and so, in like manner, when the Priests of the New Law extend their hands over the *oblata*, they likewise declare that they are bound to offer their lives and their entire selves to God, in union with the life of Jesus Christ, whom they offer in the Holy Sacrifice.

Behold then, you are now about to approach the Altar, where by a few words you will call down the Divine Word into your hands, and at the sound of your voice the substance of the bread and of the wine will be changed into the Body and Blood of Jesus Christ. You are going, moreover, to the Altar as the ambassador of the human race, to intercede with God for the Church and for all mankind. Prepare yourself, then, by the following affections.

Affections.

O my God, it is in me indeed that the words of David have their proper fulfilment: *De stercore erigens pauperem, ut collocet eum cum principibus populi sui.* For see how I, a miserable sinner, who for my sins have deserved these many years to be imprisoned in Hell beneath the devils' feet, abandoned by all and by Thee my beloved Lord, am now about to celebrate, that is to offer Thee in sacrifice Thine own Son. Behold, in a few moments the King of Heaven, the Eternal Word, will at my word come down upon the Altar. He will come into my hands, to be offered by me, and then to feed me with His own most Holy Flesh.

O God of my soul, I a Priest! I who have so often turned my back upon Thee! I who for a

mere trifle, or for a brief and empoisoned pleasure, have bartered Thy friendship and renounced Thy grace and Thy love. Ah! how wert Thou able to choose me among so many faithful and innocent souls to be Thy Priest?

Enlighten me, I beseech Thee, O Lord; increase my faith: *Noverim me, noverim Te.* Make me know who Thou art, who willest to give Thyself to me this morning; and who I am, who am about to receive Thee. I pray Thee, through the merits of Thy Blood, cleanse my soul, ere I mount the Altar, from its many stains. Pardon me, O my Jesus, before Thou comest into my hands and into my breast. I have offended and displeased Thee, the Sovereign Good: I am sorry for it with all my soul.

I believe, my Redeemer, that Thou art the Son of God; that Thou didst die for me, and that Thou hast left Thyself in the most Holy Sacrament to be sacrificed by Thy priests, and to become our food. I hope of Thee, through Thy Passion and Thy promises, to love Thee always for the time to come, and to possess Thee in eternity. I love Thee, my dear Redeemer, I love Thee more than myself; and because I love Thee, I repent with my whole heart of all my offences against Thee, because by them I have offended Thee who art infinite goodness. (*It is well to repeat every day, immediately before celebrating, these four acts of faith, hope, love and contrition, and this even though the meditation be already made.*) I love Thee, my God; but I love Thee too little: I would wish to love Thee as much as a Priest is bound to love Thee. I desire to receive Thee with that love with which so many loving souls receive Thee. Inflame me, I beseech Thee, with Thy love, and make me all Thine own.

Eternal Father, I offer Thee this Sacrifice in thanksgiving for all Thy benefits to mankind, especially for those conferred on the Sacred Humanity of Jesus Christ, the most Blessed Virgin, on my Guardian Angel and on all my Patron Saints: and

I beg of Thee, through the merits of Jesus Christ, holy perseverance, Thy love and all those other graces which Jesus, Mary and my holy Advocates ask of Thee for me.

With regard to prayers for others, it will be well for the Priest to recommend in the Holy Mass those who are named in the following Memento :

Memento of the Living.

I. I recommend to Thee the Sovereign Pontiff, and all Prelates, Confessors, Preachers and Priests : grant them, O Lord, zeal and the spirit of their state, that they may give themselves to the salvation of souls.

II. My relations, friends and enemies ; the dying who are on the point of leaving this world ; and all the faithful who are in Thy grace : give them, O Lord, perseverance and fervour in Thy love.

III. All infidels, heretics and sinners : give them light and strength, that they may all know and love Thee.

Memento of the Dead.

I. I recommend to Thee the souls of my parents, benefactors, friends and enemies ; and of those who are in Purgatory through my fault.

II. The souls of Priests, and especially of those who laboured for souls.

III. The souls of those who were most devout to the Passion of Jesus Christ, to the most Holy Sacrament, and to the Divine Mother ; the souls who are the most forgotten ; those who are suffering the most ; and those who are nearest to the gate of Paradise.

Each Memento may be repeated every day ; at least the intention may be made of recommending those here specified.

THANKSGIVING.

My dear Jesus, my Redeemer and my God ; before celebrating I adored Thee in Heaven, considering Thee in Thy glory enthroned at the right hand of Thy Eternal Father : now I adore Thee hidden within my breast under the humble appearances of bread and wine, and thus made the meat and drink of my soul.

Welcome, my Lord, to my soul. I thank Thee with my whole heart : would that I could thank Thee as Thou deservest ! But what fitting thanksgiving could a poor peasant offer who should behold his king enter into his cabin to visit him ? he could but cast himself at his feet and remain there prostrate in silence, in astonishment and in thankfulness for this condescension. I cast myself, therefore, at Thy feet, O my divine King, O my Jesus, and I adore Thee from the depths of my misery. I unite my adoration to that which the Most Holy Mary offered Thee when she received Thee into her most Sacred Womb : and would that I could also love Thee as she loved Thee !

Ah, my Redeemer, in obedience to my words, Thou hast this morning come down from Heaven into my hands ; and I, how often by disobeying Thy Commandments have I ungratefully turned my back upon Thee and have renounced Thy grace and Thy love ! My Jesus, I hope that now at this moment Thou hast forgiven me ; but if through my fault Thou hast not yet pardoned me, pardon me this morning ; for I repent with my whole heart of having offended Thee, O Infinite Goodness.

O my Jesus, would that I had always loved Thee ! At least from the day on which I said my first Mass I should have burned with love for Thee. Thou hast chosen me from the midst of so many millions of men to be Thy Priest, Thy favourite : what couldst Thou have done more to make Thyself beloved by me ? But I thank Thee, my Love, that Thou givest

me time to do that which I have not done. I wish to love Thee with all my heart. No, I will not cherish in my heart any affection save for Thee, who hast so greatly obliged me to love Thee.

Deus meus et omnia. O my God, what are riches, honours, the pleasures of the world! Thou art my All. Thou shalt be henceforth my only good, my only love. I will say to Thee with St Paulinus, *Sibi habeant divitias suas divites, regna sua reges: mihi Christus gloria et regnum est.* Let the kings and rich ones of this world delight indeed in their kingdoms and in their riches; Thou alone, O my Jesus, shalt be my treasure and my kingdom.

Eternal Father, for the love of that Son whom I have this morning sacrificed to Thee and received into my heart, give me holy perseverance in Thy grace and the gift of Thy holy love. I recommend to Thee again all my relations, friends and enemies. I recommend to Thee the souls in Purgatory and all poor sinners. (*This prayer should be repeated every day after Mass.*) Most Holy Mary, my Mother, do you obtain for me holy perseverance and the love of Jesus Christ.

It is also good to repeat every morning the prayer Anima Christi, p. 81, *and to say with fervour three times the verse,* Ne permittas me, etc.

Monday.

PREPARATION.

Hoc facite in meam commemorationem. *St Luc.* xxii. 19.

It is the opinion of sound theologians that by these words Priests are bound, when celebrating Mass, to call to mind the Passion and Death of Jesus Christ. And it seems the Apostle requires the same of those who communicate: *Quotiescumque manducabitis panem hunc et calicem bibetis, mortem*

Domini annuntiabitis (1 Cor. xi. 26). St Thomas writes, that for this very end the Redeemer has left us the most Holy Sacrament, namely, that we might ever remember the blessings He has obtained for us and the love He has shown in dying for us: *Ut autem tanti beneficii jugis in nobis maneret memoria, Corpus suum in cibum et Sanguinem in potum fidelibus reliquit* (*Opusc.* xix. lect. 2). And hence the most Holy Sacrament is called by the same holy Doctor *Passionis memoriale.*

Consider, therefore, O Priest, that this most Holy Victim which you are about to sacrifice is that same Lord who gave His Blood and His Life for you. But the Holy Mass is not only the memorial of the Sacrifice of the Cross, it is the very same Sacrifice; for He who offers it, and the Victim offered, are the same, namely, the Incarnate Word. The manner alone is different. The one was a sacrifice of blood, this is unbloody; in the one Jesus Christ really died, in the other He dies mystically: *Una eademque hostia, sola offerendi ratione diversa* (*Trident.* Sess. xxii. c. 2). Imagine, therefore, when you celebrate, that you are on Calvary, and that you are offering to God the Blood and the Life of His Son. And when you communicate, imagine that you are drawing from the Wounds of the Saviour His precious Blood.

Consider, moreover, that in every Mass the work of Redemption is renewed; so much so, that if Jesus Christ had not died once upon the Cross, the celebration of one Mass would procure for the world the very same blessings which we have received from the Death of our Redeemer. *Tantum valet* (says St Chrysostom) *celebratio Missae quantum mors Christi in cruce.* So that all the merits of the Passion are applied to men by means of the Sacrifice of the Altar, and more abundantly to the Priests who offer it.

Hence St Francis of Assisi (who considered himself unworthy of the Priesthood, and therefore would never become a Priest) exhorted Priests to detach

themselves from the things of the world, and to give themselves solely to the love and honour of their God, who had so greatly loved and honoured them; and he added, that those priests were indeed exceedingly unhappy who, whilst they have Jesus so near to them on the Altar, cherish in their hearts an attachment for any thing of this world: *Videte sacerdotes* (these are the Saint's words) *dignitatem vestram; et sicut super omnes propter hoc mysterium honoravit vos Dominus, ita et vos diligite eum, et honorate. Magna infirmitas, quando Jesum sic praesentem habetis, et aliud in toto mundo curatis.*

Affections.

O Lord, I am unworthy to appear before Thee; but encouraged by Thy goodness, who hast chosen me in spite of my unworthiness to be Thy Priest, I come this morning to offer unto Thee Thy Son. I offer Thee, then, O my God, the spotless Lamb, in satisfaction for my sins and for those of all mankind

Ecce Agnus Dei. Here is the Lamb Thou didst behold one day sacrificed for Thy glory and for our salvation upon the Altar of the Cross. For the love of this Victim, so dear to Thee, apply His merits to my soul, and pardon me all the offences, great and small, that I have committed against Thee. I grieve with my whole heart for having offended Thee, the Infinite Goodness.

And Thou, my Jesus, come and wash away in Thy Blood all my stains, ere I receive Thee this morning. *Domine, non sum dignus, ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.* I am not worthy to receive Thee; but Thou, O heavenly Physician, art able with one word to heal all my wounds. Come and heal me.

Erravi sicut ovis quae periit. I am that sheep who have wilfully chosen to damn myself, by flying away from Thee, my Redeemer; but Thou art the Good Shepherd, who hast given Thy life to save me:

Quaere servum tuum, quia mandata tua non sum oblitus. Seek me, O my Jesus; do not abandon me. Seek me, and bind me on Thy shoulders, for I firmly purpose to serve and love Thee as much as I am able.

Thou hast said: *Oves meae vocem meam audiunt, et non rapiei eas quisque de manu mea.* Thou art calling me to love Thee: behold, I leave all and come to Thee, my Life. I desire to obey Thee in all things. I renounce all the pleasures of the world, since Thou dost deign to give me this morning Thy most Holy Flesh to be my food.

I love Thee, O my Jesus, above every good, and I desire to receive Thee, in order to love Thee more. Thou givest Thyself wholly to me; I give myself all to Thee. Thou shalt be always my All, my only Good, my only Love.

O Mary, my Mother, obtain for me a portion of that humility and fervour with which you received Jesus in your Holy Communions.

THANKSGIVING.

O Infinite Goodness, O Infinite Love! A God has given Himself wholly to me, and has made Himself all mine! Unite, O my soul, all thy affections and bind thyself to thy Lord, who has come on purpose to unite Himself to thee and to be loved by thee.

My dear Redeemer, I embrace Thee; my treasure, my life, I bind myself to Thee; do not Thou disdain me. Miserable being that I am, hitherto I have driven Thee from my soul and have separated myself from Thee. But for the future I will rather lose my life a thousand times than lose Thee, my Sovereign Good. Forget, O Lord, my many offences against Thee and pardon me. I repent with my whole soul; would that I could die with grief!

But, notwithstanding my offences, I feel that Thou art bidding me to love Thee: *Diliges Dominum Deum tuum ex toto corde.* Ah, my Lord, who

am I, that Thou dost so greatly desire to be loved by me? But if this indeed be Thy desire, I wish to please Thee. Thou didst die for me, Thou hast given Thy flesh to be my food. I leave all; I bid farewell to all; and I embrace Thee, my beloved Saviour: *Quis me separabit a caritate Christi?*

My beloved Redeemer, and whom shall I desire to love, if I love not Thee, who art Infinite Beauty, Infinite Goodness, worthy of infinite love? *Quid mihi est in coelo? et a te quid volui super terram? Deus cordis mei, et pars mea Deus in aeternum.* Yes, my God, where can I find in Heaven or on earth a good greater than Thyself, or one who has loved me more than Thou?

Adveniat regnum tuum. Take possession, I beseech Thee, my Jesus, this very morning, of my whole heart; I give it all to Thee. Do Thou possess it always and entirely: banish from it every love that is not for Thee. Thee alone do I choose for my portion and my riches. *Deus cordis mei, et pars mea Deus in aeternum.* Suffer me to beg and to ask of Thee always with St Ignatius Loyola, *Amorem tui solum cum gratia tua mihi dones, et dives sum satis.* Give me Thy love and Thy grace; that is, grant that I may love Thee and be loved by Thee, and with this I am rich enough; I desire and ask Thee for nothing more.

But Thou knowest my weakness, Thou knowest my past treachery; help me with Thy grace and do not allow me ever again to separate myself from Thy holy love: *Ne permittas me separari a te.* I say it to Thee now, and I desire to repeat it always; and do Thou give me the grace to be able always to repeat it: *Ne permittas me, ne permittas me separari a te.*

Mary, most holy, my hope, do you obtain for me from God these two graces—holy perseverance and holy love. I ask you for nothing more.

Tuesday.

PREPARATION.

Hic est Filius meus dilectus, in quo mihi bene complacui.
St Matt. xvii. 5.

In the Old Law men honoured God by many sacrifices; but in the New, God is more honoured by one single Mass than by all the old sacrifices, for these were but the shadow and type of our Sacrifice of the Altar.

In the Holy Mass God is honoured as much as He deserves to be honoured; since the same infinite honour is paid to Him again that Jesus Christ paid to Him when He sacrificed Himself upon the Cross. One single Mass gives more honour to God than have given to Him, or will give Him, all the prayers and penances of the Saints, the labours of the Apostles, all the torments of the Martyrs, and all the burning love of the Seraphim and of the Divine Mother. Now, it is this honour, O Priest, which God desires to receive this morning from you.

It is just also that God should be thanked for all the immense blessings which, in His infinite goodness, He has conferred upon us. But what fitting thanksgiving can we miserable creatures offer to Him? If the Lord had only but once shown us one single mark of affection, even then He would deserve an infinite thanksgiving from us, inasmuch as that affection is the gift and favour of an Infinite God. But see, He has given us a way of not remaining overwhelmed with confusion in the midst of such obligations, and of thanking Him worthily; and how? by offering to Him Jesus in the Mass. In this way God is fully thanked and satisfied.

This great Victim which is offered to Him is His own very Son, in whom He finds His delight. The sacrifice is of the life of a God, who in the Consecration and in the Communion is sacrificed by a mystical death. It was in this way that David thanked God for all the graces he had received:

Quid retribuam Domino pro omnibus quae retribuit mihi? calicem salutaris accipiam (Ps. cxv. 13). And so Jesus Himself thanked His Divine Father for all the blessings conferred upon mankind: *Et accepto calice gratias egit et dixit: Accipite, et dividite inter vos* (St Luke xxii. 17).

Affections.

O my God and my Creator, how couldst Thou choose me to honour Thee by means of the Sacrifice of Thy Son, when in past times I have so dishonoured Thee by the insults I have offered Thee? Instead of punishing me in hell, Thou hast honoured me in making me a Priest and the minister of Thy glory.

Since, then, Thou dost deign and art pleased to receive this great Sacrifice from my hands, I unite my poor heart to the Heart of Jesus Christ, and in His Name I offer it to Thee, in acknowledgment of Thy supreme dominion.

Would that I could see Thy infinite Majesty adored and loved by all men! May the honour which I pay Thee this morning, in sacrificing to Thee Thy Son, make amends for all the dishonour which men have shown and show Thee by their sins!

I intend at the same time to thank Thee by this Mass for all the blessings conferred upon the world, and especially on me a miserable sinner, who have deserved for my ingratitude to be abandoned by Thee; for I have gone on multiplying my sins, and Thou hast continued to increase Thy graces to me. I thank Thee, O Infinite Goodness; rather I will say, Jesus Christ thanks Thee for me.

Enlighten me, I beseech Thee, O Lord, this morning, through the merits of Jesus Christ; inflame me with Thy love, and detach me from the earth. do not allow me any longer to resist so many winning arts of Thy love. I love Thee, O Sovereign Good, with all my heart. I desire to leave all, in order to

please Thee. O God, worthy of infinite love, make known to me, I pray Thee, more and more the greatness of Thy goodness, so that I may become evermore enamoured of Thee, and may labour to please Thee in all things without reserve.

Thou hast shown Thyself enamoured of my soul, and shall I be able to love any but Thee? No, my Lord; henceforward I will live for Thee alone: I will love Thee only, who indeed deservest all my love. O Eternal Father, I hope in the Blood of Jesus Christ that Thou by Thy grace wilt carry this my desire into effect. Thou hast shown me so many favours when I was flying away from Thee; much more then am I bound to hope from Thee, now that I seek and desire nought but Thy love.

O Mary, my Mother, who carried in your bosom that God whom I am going this morning to receive, help me to receive Him with humility and love.

THANKSGIVING.

Ah, my Lord, how could I have so many times offended Thee by my sins, when I knew that sin so greatly displeased Thee! Pardon me, I beseech Thee, by the merits of Thy Passion, and bind me by Thy love wholly to Thyself: let not the stench of my sins drive Thee from me. Make me, I pray Thee, know always more and more how great a good Thou art, the love Thou deservest, and the affection Thou hast borne me.

I desire, my Jesus, to sacrifice myself entirely to Thee, who didst sacrifice Thyself wholly for me. Thou, by so many artifices, hast bound me to Thyself; do not allow me ever again to disjoin myself from Thee. I love Thee my God and I will love Thee always. And now that I have known Thy love, how should I be able to live any longer at a distance from Thee and deprived of Thy grace?

I thank Thee for having borne with me when I was not in Thy grace, and for now giving me time

to love Thee. If I had died then, I could never have loved Thee more. But now that I am able to love Thee, I have the will to love Thee, O my Jesus, as much as I am able, and I desire to do everything to please Thee. I love Thee, Infinite Goodness, I love Thee more than myself; and because I love Thee, I give Thee my body, my soul and my whole will. Do with me and dispose of me, O Lord, as Thou wilt: I accept all. Enough, if Thou allowest me to love Thee always; I ask Thee for nothing more. Give to those who wish for them the goods of this earth: I desire and seek for nought but perseverance in Thy grace and Thy holy love.

O Eternal Father, trusting in the promise made me by Thy Son, *Amen, amen, dico vobis, si quid petieritis Patrem in nomine meo, dabit vobis* (St John. xvi. 23), I ask of Thee, in the name of Jesus Christ, holy perseverance and the grace to love Thee with my whole heart and perfectly to fulfil henceforward Thy Will. O my Jesus, Thou hast sacrificed Thyself wholly for me, and hast given me Thyself in order that I should give myself to Thee, and sacrifice my entire will to Thee: for I hear Thee saying to me, *Praebe, fili mi, cor tuum mihi* (Prov. xxiii. 26).

Behold, O Lord, behold my heart, my will; I give and sacrifice it all to Thee. But Thou knowest how weak I am: come to my assistance; suffer me not to take back again my will from Thee, by sinning against Thee. No, do not let it be: make me love Thee always, make me love Thee as much as a Priest ought to love Thee: and as Thy Son when dying was able to say, *Consummatum est*, grant that I also at my death may be able to say, that from this day forward I have fulfilled Thy holy Will. Grant that in all temptations and danger of offending Thee, I may never cease to have recourse to Thee, and to beg Thee to assist me by the merits of Jesus Christ.

O Mary, most holy, obtain for me this grace, to recommend myself always in temptations to God and to yourself, who are all-powerful with God.

Wednesday.

PREPARATION.

Ipse est propitiatio pro peccatis notris. 1 *St John* ii. 2.

Consider that the punishment due to sins is remitted by the Sacrifice of the Altar, and immense benefits are obtained in favour of sinners. Unhappy should we be were there not this great Sacrifice to withhold the Divine Justice from inflicting those just chastisements which our sins deserve. It is certain that all the victims of the Old Law were not able to appease the indignation of God against sinners. *Numquid placari potest Dominus in millibus arietum?* (Mich. vi. 7). Even had the lives of all men and all angels been sacrificed, the Divine Justice would not have been worthily satisfied for one single sin committed by a creature against its Creator. Jesus Christ alone was able to make satisfaction for our sins. *Ipse est propitiatio pro peccatis nostris.* And for this end the Eternal Father sent Him into the world, that by becoming mortal man He might appease for sinners. And this sacrifice is renewed in every Mass that is celebrated.

Consider, therefore, O Priest, your great office, to be the mediator between God and sinners, by offering upon the Altar the life and merits of Jesus Christ, for the sake of which the Lord is moved to grant to sinners light and strength, and then the pardon of their sins: *Hac oblatione placatus Dominus, gratiam et donum poenitentiae concedens, crimina et peccata etiam ingentia dimittit* (*Trid.*, Sess. xxii. c. 2). Oh, how much more powerfully does the voice of the innocent Blood of the Redeemer cry out for pity on us, than did the blood of Abel cry out for vengeance against Cain! *Accessistis ad Mediatorem Jesum, et sanguinis aspersionem melius loquentem quam Abel* (Heb. xii. 24).

AFFECTIONS.

O great God, Thou art indignant against sinners, and with too great reason ; for they repay Thee with ingratitude for all that great love Thou hast shown them. But if the sins of the world are great, greater is the Offering and the Gift which this morning I am about to present to Thee : *Non sicut delictum, ita et donum* (Rom. v. 15). I offer to Thee this morning the Sacrifice of Thine own Son : may this Victim, so dear to Thee, appease Thee, and move Thee to have pity on all poor sinners, who either know Thee not, or if they know Thee, will not love Thee, and live deprived of Thy grace. Give them light and strength to come out of the miserable state in which they are blindly living.

I pray to Thee for all, but especially for myself, who have been favoured by Thee more highly than others, and who have been more ungrateful than others in offending and despising Thee. For the love of Jesus Christ, pardon me, O my God, all my sins, mortal and venial ; all acts of impatience, my untruths, my intemperance, the distractions and negligences at Mass, in my office and in prayer. I repent of them all, because they have offended Thee, the Infinite Goodness, who dost deserve from all men, but especially from me, a Priest, infinite love.

I love Thee, Infinite Goodness ; I love Thee above all things ; and I promise Thee to be willing to die rather than wilfully to give Thee the slightest displeasure. Ah, my Jesus, Thy death, Thy blood are my hope. By Thy merits, I ask of Thee and I hope for the grace to be faithful to Thee, and to love Thee with all my heart, and to love none but Thee.

Most holy Mary, may your assistance accompany me now that I go to offer this great Sacrifice to God.

THANKSGIVING.

Ah, my Jesus, I see how much Thou hast done and suffered for me, to put me under the necessity of loving Thee; and I have been so ungrateful to Thee! How many times, for the sake of some miserable pleasure or fancy, have I bartered away Thy grace and have lost Thee, O God of my soul! I have been grateful enough to creatures; to Thee alone have I shown ingratitude. My dear God, pardon me: I am sorry; I grieve with my whole heart, and I hope for pardon from Thee, because Thou art Infinite Goodness. If Thou wert not Infinite Goodness, I should lose hope, and I should not even have the courage to ask Thee to have mercy on me.

I thank Thee, my Love, for not having sent me to hell, as I deserved; and for having borne with me so long a time. Ah, Thy patience with me, O my God, should alone suffice to fill me with love to Thee. And who indeed but Thou, who art a God of infinite mercy, would have borne with me? I see that Thou hast been following me for so long, in order that I should love Thee. I will no longer resist Thy love: behold, I give myself up entirely to Thee. I have offended Thee enough; now I wish to love Thee. I love Thee, my Sovereign Good; I love Thee, Infinite Goodness; I love Thee, my God, worthy of infinite love; and I desire to repeat, in time and in eternity, I love Thee, I love Thee.

Alas, O God, how many years have I lost, in which I might have loved Thee and have gained an increase of Thy love; and I have spent them in offending Thee! But Thy Blood, O my Jesus, is my hope. I hope it will never be my lot again to cease to love Thee. I know not how long I have still to live; but the years which remain to me, be they few or many, I consecrate entirely to Thee. For this end Thou hast waited for me until now. Yes, my beloved Lord, I wish to please Thee; I

wish to love Thee always and to love Thee alone. What are pleasures, riches, honours? Thou alone, my God, Thou alone, art and shalt be always, my Love, my All.

But I can do nothing except Thou helpest me by Thy grace. Wound, I beseech Thee, my heart; inflame it wholly with Thy holy love and bind it entirely to Thyself; but so bind it that it can never separate itself again from Thee. Thou hast promised to love those who love Thee: *Ego diligentes me diligo* (Prov. viii. 17). Now I love Thee: forgive my boldness, love me in return, and do not allow me to do any thing that would force Thee to cease to love me: *Qui non diligit manet in morte* (1 St John iii. 14). Deliver me from this death, to remain deprived of the power of loving Thee. Make me love Thee always, in order that Thou mayest be always able to love me: and thus may our love be everlasting and may no breach occur between me and Thee. Grant it, O eternal Father, for the love of Jesus Christ. Grant it, my Jesus, by Thy merits: through them I hope to love Thee always and to be always loved by Thee.

Mary, Mother of God and my Mother, do you also pray to Jesus for me.

Thursday.

PREPARATION.

In omnibus divites facti estis in illo. 1 *Cor.* i. 5.

Consider that by means of the Holy Mass Almighty God hears more quickly the prayers of His Priests. God indeed at all times, as soon as He is asked through the merits of Jesus Christ, dispenses His graces; but St John Chrysostom says that during the Holy Mass He dispenses them more abundantly at the prayers of the Priest, because it

is then that these prayers have greater weight, from being united to the prayers of Jesus Himself, who is the Chief Priest, and who offers Himself in this Sacrifice in order to obtain graces for us.

According to the Council of Trent, the time of the Celebration of Mass is precisely that time in which the Lord is on the throne of grace, to which we are exhorted by the Apostle to have recourse, that we may obtain the Divine mercy and find grace : *Adeamus ergo cum fiducia ad thronum gratiae, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno* (Heb. iv. 16).

St Chrysostom says that the Angels also wait for the time of Mass to intercede with greater efficacy in our favour : and he adds, that what is not obtained during Mass is with difficulty obtained at any other time.

O, what treasures of graces may a priest obtain for himself and others, if he beseeches the Lord with confidence when he celebrates at the altar ! The Venerable Father Antony de Colellis said : " When I am celebrating and hold in my hands my Jesus Christ, I obtain of Him whatever I desire."

In a word, St Paul declares that in Jesus Christ we obtain all riches and every grace, if we ask the Father for them through His merits : *In omnibus divites facti estis in illo ; ita ut nihil vobis desit in ulla gratia* (1 Cor. i. 5, 7). But this is especially the case when the priest honours Almighty God and propitiates Him by the sacrifice of His own Son. And if the Father precisely by means of the Mass gives us in the most Holy Sacrament this same Son who has been sacrificed to Him, how can He, having given us His Son, deny us any other grace ? *Quomodo non etiam cum illo omnia nobis donavit ?* (Rom. viii. 32).

Affections.

O miserable being that I have been ! how many graces have I lost, O my God, from having neglected

to ask Thee for them in the Masses which I have celebrated! But since Thou now givest me light, I will no longer be negligent in this respect. I unite, then, O Eternal Father, my prayers with those of Jesus Christ, and for the love of this Thy Son, whom this morning I am going to sacrifice to Thee, I pray Thee, in the first place, to grant me pardon for all my sins, of which I repent with my whole heart: and then make me know how infinitely Thou art deserving of being loved, and the immense obligation I am under of loving Thee for Thy goodness and the love Thou hast borne me: and give me strength to detach myself from all earthly affections, and to occupy my heart in the love of Thee alone, the Sovereign Good, who hast loved me so much.

I pray Thee also to enlighten those who know Thee not, and who are living deprived of Thy grace. Give to all the gift of Thy grace. Give to all the gift of Thy holy fear. O infinite love of my God, make Thyself known, make Thyself loved.

And do Thou, my dear Saviour, make me wholly Thine before I die, and do not allow me to be ever again separated from Thee. Ah, my Jesus, as long as I live I am in this danger. I do not wish to lose Thee more. Beg of Thy Father to let me die sooner than to turn my back on Thee again. Beg of Him to bind me ever more closely to Thyself, who hast in so many ways obliged me to love Thee. My Jesus, Thou art my love and my hope. Grant that every time I behold Thee on the altar I may say to Thee with my whole heart that which St Philip Neri said when he saw Thee in the most Holy Sacrament—"Behold my love, behold my love, behold all my love." Most Holy Mary, do you also pray for me. I am a priest. Make me by your intercession that which a priest ought to be, all for Jesus Christ.

THANKSGIVING.

O God of infinite Majesty, behold at Thy feet a traitor who has so often offended Thee. Thou hast so many times pardoned me, and I, notwithstanding the graces and lights which Thou hast given me, have begun again to offend Thee. Others have sinned in the midst of darkness, I in the midst of light: but listen to this Thy Son, whom I have this morning sacrificed to Thee, and who now is reposing within my breast. He is asking of Thee mercy and pardon for me. Pardon me for the love of Jesus Christ; for I repent with my whole heart of having offended Thee, the Infinite Goodness.

I know that, for the love of Jesus Christ, Thou art pleased to make peace with sinners: *Complacuit per eum reconciliare omnia in ipsum* (Coloss. i. 20). For the love, then, of Jesus Christ, be reconciled also to me: *Ne projicias me a facie tua:* Drive me not away from Thy face, as I should have deserved; pardon me and change my heart: *Cor mundum crea in me, Deus.* Do so at least for Thine honour's sake, since Thou hast made me Thy Priest, Thy minister, whose office it is to sacrifice to Thee Thine own Son. Make me live as a priest. Consume, I pray Thee, in the flames of Thy holy love, and destroy within me, all earthly affections. Grant that henceforth I may be grateful for the many graces Thou hast bestowed on me, and for the exceeding love Thou hast borne me. If in past time I have despised Thy friendship, now I value it more than all the kingdoms of the world, and I prefer that which pleases Thee to all the riches and pleasures of heaven and earth.

O my Father, for the love of Jesus Christ, detach me from all things. It is Thy will that Thy priests should be wholly separated from the world, in order to live for Thee alone and for the things of Thy glory: *Segregate mihi Saulum et Barnabam in opus ad quod assumpsi eos* (Acts xiii. 2). The same I

know is Thy will for me. I resolve to do it; but do Thou help me with Thy grace. Draw me wholly to Thyself. Give me patience and resignation in difficulties and in contradictions. Give me the spirit of mortifying myself for Thy love. Give me the spirit of true humility, that I may even rejoice in being considered vile and full of faults: *Doce me facere voluntatem tuam:* Teach me to do Thy will, and then tell me what Thou willest of me, for I will do all. Allow, O my God, a sinner to love Thee, who in past times has offended Thee too much, but who now desires to love Thee truly and to be wholly Thine. O eternal God, I hope to love Thee for ever; and therefore also I wish to love Thee exceedingly in this life, that I may love Thee exceedingly in eternity.

And because I love Thee, I would see Thee known and loved by all. And therefore, O Lord, since Thou hast made me Thy priest, give me the grace to labour for Thee and to gain Thee souls. I hope for all, through Thy merits, O my Jesus Christ and through your intercession, O my Mother Mary.

Friday.

PREPARATION.

Accipite et comedite; hoc est corpus meum. *St Matt.* xxvi. 26.

Consider that a priest who says Mass with devotion is in a special manner sanctified by it: for in the Mass he is admitted to an audience with the Divine Majesty, and he converses familiarly with the Incarnate Word: it is then that he holds Him in his hands, and speaks to Him confidentially without ceremony and without attendants.

Moreover, it is then that he is allowed to feed himself with his own hands on the most Holy Flesh of Jesus Christ, and to drink His Blood: since it

was to priests especially that the Redeemer said : *Accipite et comedite ; hoc est corpus meum.*

The Holy Communion is given also to lay persons, but they are not allowed to take the most Holy Sacrament themselves, and to communicate whenever they please : they are obliged to receive communion from the hands of the priest, and when the priest is pleased to give it to them : but the priest can take Jesus Christ and communicate himself when he pleases.

Our Lord, when speaking of the Sacraments, and especially of the Eucharist, forbad His priests to give it to sinners : *Nolite dare sanctum canibus, neque ponatis margaritas vestras ante porcos* (St Matt. vii. 6). *Margaritas vestras :* by pearls are signified the consecrated particles—but observe the word *vestras ;* this shows that the Sacrament of the Altar is, as it were, the property of the priest : for the priest takes it out of the tabernacle when he pleases, carries it where he likes ; he feeds himself on it when he wills, and gives it to whom he wills. In one word, the priest holds the keys of all the Divine treasures, to make use of them when he likes : for as St John Chrysostom says, in the most Holy Sacrament there is the whole treasure of the goodness of God : *Dicendo Eucharistiam, omnem benignitatis Dei thesaurum aperio.* So that it seems when the priest celebrates he makes himself in a certain way the master of Jesus in the Blessed Sacrament : *De toto Deo dives est.*

Jesus Christ, then, belongs wholly to priests : but how many priests are there who belong wholly to Jesus Christ ? O God, the greater number of them, how do they love their Saviour, who has so loved and exalted them ? O God, how many poor country people are there, poor peasants, who love Jesus Christ more than so many priests ? Alas, what suffering for a priest who is damned, when in hell he shall find himself for ever at a distance and separated from Jesus Christ, who on this earth was so near to him, and belonged entirely to him !

Affections.

O my dear Jesus, Thou didst make Thyself a Victim on the Cross, that Thou mightest be sacrificed by me upon the altar and mightest fill me with Thy Divine Blood. In short, in making me Thy priest, Thou hast made Thyself all mine; Thou hast given Thyself entirely to me; so that I can take Thee when I will, and feed myself on Thee when I will.

My beloved Redeemer, increase my faith; make me know who Thou art, when I hold Thee hidden in the Sacrament in my hands; when Thou art close to me on the altar; when I place Thy Body in my mouth and approach my lips to Thy Blood. How is it that I do not burn with love in thinking of Thee who art my God, and who art pleased to be treated with such familiarity by me, as even to become my meat and drink? Thou wert not satisfied in giving all Thy Blood and Thy Life upon the Cross for love of me: it is Thy will that I should drink this very Blood, in order to unite myself and to become one with Thee. *Ipsa ve nos suum efficit corpus* (St John Chrysostom, ad pop. Ant. hom. 60).

Enlighten me, I beseech Thee, O my God, and help me to be no longer ungrateful to Thine exceeding love. Detach me from the earth. Grant that I may no longer put any obstacles to the abundance of graces which Thou dost dispense to those who receive Thee with love in Holy Communion. I love Thee, my Jesus, who died for me and hast become my food. Eternal Father, by the merits of Jesus Christ, whom I am about to offer to Thee this morning, give me all those graces which I require in order to be wholly Thine. And do you, most Holy Mary, pray to Jesus for me.

THANKSGIVING.

My Jesus, how couldst Thou choose me for Thy priest from the midst of so many men ?—me, who have so often turned my back on Thee and despised Thy grace for a mere nothing ? I am sorry for it, my beloved Saviour, from my whole soul. Tell me, hast Thou pardoned me ? I hope so. Yes, Thou hast been my Redeemer, not once only, but as often as Thou hast pardoned me. O my Saviour, would that I had never offended Thee ! Let me hear those words Thou didst say to Magdalene : *Remittuntur tibi peccata tua.* Let me hear that Thou hast reinstated me in Thy grace, in giving me a great sorrow for my sins.

In manus tuas commendo spiritum meum ; redemisti me, Domine, Deus veritatis. Ah, my divine Shepherd, Thou didst come down from heaven to seek after me, the lost sheep ; and every day Thou descendest on the altar for my good. Thou hast given Thy life to save me. Do not abandon me. I commend my soul into Thy hands : receive it in Thy mercy and never allow it to be separated again from Thee.

Thou didst shed all Thy blood for me : *Te ergo, quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti.* Thou art now my Advocate. Thou hast not yet become my Judge. Obtain for me pardon from Thy Father. Obtain for me light and strength to love Thee with my whole soul. Give me the grace so to pass the remaining days of my life, that when I behold Thee as my Judge, I may behold Thee appeased with me.

Reign over my heart, I beseech Thee, with Thy love ; make me wholly Thine ; and for this end, recall to me always, my dear Saviour, the love Thou hast borne me, and all that Thou hast done to save me, and to make Thyself loved by me. It was for this that Thou hast made me a priest, that I should think of loving none but Thee.

Yes, my Jesus, I desire to please Thee: I love Thee, and will love none but Thee. Give me humility, resignation in the trials of this life, meekness when I am despised, mortification to earthly pleasures, and detachment from creatures, and grant that I may banish from my heart every affection that does not tend to Thee. I ask and hope for all through the merits of Thy passion. My dear Jesus, my beloved Jesus, O my good Jesus, hear Thou me: *O bone Jesu, exaudi me.* And do you, O Mary, my Mother and my hope, hear me and pray to Jesus for me.

Saturday.

PREPARATION.

Festinans descende; quia hodie in domo tua oportet me manere. *St Luc.* xix. 5.

Imagine that Jesus Christ says to you this morning those very words which He once addressed to Zaccheus: "Be quick, come to the altar; for I desire this day to enter into the house of your soul, to preserve its life, to heal its wounds, to inflame it with my love." All this is done by the Divine Sacrament. It is this bread which gives life to the soul: *Panis quem ego dabo, caro mea est pro mundi vita* (St John vi. 52). It is the medicine which frees and preserves us from sins. *Antidotum quo liberemur a culpis quotidianis, et a peccatis mortalibus praeservemur* (Trid. Sess. xiii. c. 2). It is the fire which inflames the soul with holy love, so that we all (as St Chrysostom says), if only we place no obstacle, should leave the altar *flammam spirantes, terribiles effecti diabolo* (Ad pop. Ant. hom. 61).

But, O my God, how is it that so many priests who every morning feed on this heavenly bread, instead of burning with Divine love, are seen to be

always more attached to the world, and go always to the altar with the very same wilful venial sins? All proceeds from this, that they go to say Mass without the intention and the desire of becoming saints, either for interested motives, or by way of routine. And therefore they always commit the same faults; and so they approach their death, and go to give an account to Jesus Christ of the lukewarm and disorderly way in which their whole priestly life was passed.

O Priest, if you are one of these, consider that this heavenly bread will not help you to become a saint, but will, through your own fault, make you more guilty before the Divine tribunal. Amend your life; consider that death is nigh. Consider those attachments and those faults which hinder your progress in the Divine love, and do away with them. Remember that you are a priest; remember that God has chosen you for His favourite, and that He could not have made you greater.

Affections.

O God of infinite majesty, Thou willest to come this morning to lodge in my soul; but those houses in which Thou art pleased to dwell ought to be holy: *Domum tuam decet sanctitudo, Domine* (Ps. xcii. 5). How shall I, who am so imperfect and so full of faults, be able to receive Thee? *Domine, non sum dignus ut intres sub tectum meum.*

Ah, my Redeemer, if I had now to appear before Thy judgment-seat, what good account could I render Thee of so many Masses said, and of the years during which I have been a priest? Wait, O Lord, do not judge me yet: *Non intres in judicium cum servo tuo.* For pity's sake, wait for me yet a little while: *Dimitte me, ut plangam paululum dolorem meum, antequam vadam, et non revertar.* Prolong my life still a while, that I may weep over the ingratitude with which I have treated Thee, O my

Jesus, up to the present time. Thou hast made me a priest; but what kind of priestly life have I hitherto led? With so many Masses and Communions, I ought to have become all on fire with Thy love, all pure and holy. Thou hast not failed on Thy part; the failure has been through my own fault, and because of the obstacles I have thrown in the way of Thy grace. My life has not honoured Thee, no, but has dishonoured Thee in the sight of heaven and earth. Thou hast snatched me out of the world, and I have loved the world more than worldlings themselves. Have mercy on me, O my God; do not abandon me, for I desire to amend my life. I repent with my whole heart of all the displeasure I have given Thee. I will begin to love Thee truly; I will begin this very morning, on which I am again about to receive Thee.

I love Thee, O God of my soul; I love Thee, my Saviour, who, in order to save me, and to make me Thy priest, didst give Thy life: *Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo et sanabitur anima mea.* Pardon me, O my Jesus, and heal me. Detach me from the world, and bind me closely to Thyself: make me live as a priest, Thou who hast made me a priest. Thy merits, my dear Redeemer, are my hope. Eternal Father, this morning I offer to Thee Jesus Christ, that Thou mayst make me all Thine own. Most Holy Mary, pray to Jesus for me.

THANKSGIVING.

Loquere, Domine, quia audit servus tuus. 1 *Reg.* iii. 9.

My dear Jesus, Thou hast come again this morning to visit my soul: I thank Thee with all my heart. Since Thou hast come, speak to me, tell me what Thou willest of me, for I desire to do all. I should deserve that Thou didst no longer speak to me, for having so many times been deaf to Thy voice, which

called me to love Thee, and for having ungratefully turned my back upon Thee. But I have already repented of my offences against Thee: I repent anew, and I hope that Thou hast already pardoned me. Tell me, then, what Thou desirest of me, for I will fulfil all.

O, would that I had always loved Thee, my God! Unhappy that I am, how many years have I lost! But I hope, through Thy blood and Thy promises, to make up in future for the time I have lost, by attending solely to Thy love and pleasure.

I love Thee, my Redeemer; I love Thee, my God; I long for nothing but to love Thee with all my heart, and even to die for the love of Thee, who died for love of me. I will say to Thee with St Francis: *Amore amoris tui moriar, qui amore amoris mei dignatus es mori.* Thou, my Jesus, hast given Thyself wholly to me; Thou hast given me all Thy blood, Thy life, all Thy sweat, all Thy merits. Thou hast nothing left to give me: I give myself all to Thee. I give Thee all my satisfactions, all the pleasures of the earth, my body, my soul, my will. I have nothing more to give Thee: had I more, I would give Thee more. My dear Jesus, Thou art sufficient for me.

But do Thou, O Lord, make me faithful to Thee: do not let me change my will and leave Thee. I hope through Thy Passion, O my Saviour, that this will never happen. Thou hast said, *Nullus speravit in Domino et confusus est* (Ecclus. ii. 11). I also, therefore, may resolutely say: *In te, Domine, speravi; non confundar in aeternum.* I hope, and I will always hope, O God of my soul, that I shall never suffer the confusion of seeing myself separated from Thee and deprived of Thy grace: *In te, Domine, speravi; non confundar in aeternum.*

Thou, my God, art all-powerful. Make me holy: grant that I may love Thee exceedingly, that I may never neglect any thing that I know to be for Thy glory. Grant that I may overcome all, in order to

please Thee. Happy shall I be, if I lose all, to gain Thee and Thy love. For this end Thou hast given me my life. Grant that I may spend it wholly for Thee. I do not deserve graces, but punishments: and I say to Thee, punish me as Thou wilt, but do not deprive me of Thy love. Thou hast loved me without reserve. I wish to love Thee without reserve, O Infinite Good, Infinite Love. O Will of God, Thou art my love. O my Jesus, Thou diedst for me. Oh, would that I could die for Thee, and by my death cause all men to love Thee! O Infinite Good, worthy of infinite love, I prize Thee and love Thee above all things. O Mary, draw me wholly to God; give me confidence in yourself, and make me have continual recourse to you. You, by your prayers, must make me holy. So I hope.

Second Series.

Considerations on the Passion of Jesus Christ, in Preparation and Thanksgiving for Mass, for every Day of the Week.

Sunday.

PREPARATION.

Jesus goes to meet His enemies, is taken, and bound.

JESUS being in the garden, and knowing that Judas with the soldiers was now drawing nigh to seize and carry Him off to death, does not wait until they come, but goes forth Himself to meet them and to give Himself into their hands. Our loving Redeemer was still bathed in that deadly sweat caused by the agony He had suffered in the garden, but His Heart was burning with love, and panting to suffer for us; and so He calls His disciples, who were asleep, and says to them: *Surgite, eamus; ecce qui me tradet prope est* (St Mark xiv. 42).

So great, then, was Thy desire, my Saviour, to die for us, that Thou goest forth Thyself to meet Thy death. Ah, my Jesus, behold I am now going to the altar to renew the very same Sacrifice of the Cross which Thou didst once consummate on Calvary. How I grieve for having despised Thee, who hast loved me so much as even to make me Thy priest! In past times I have turned my back upon Thee; but now I only desire to be united to Thee. Pardon, I beseech Thee, this morning, before Thou enterest into my breast, all the bitterness I have caused Thee, which I abhor above every other evil. Ah, do not allow me, my beloved Redeemer, to displease Thee again. I love Thee, my Jesus, dead for me;

I love Thee, my God, worthy of infinite love. I love Thee, my only Good : I leave all for Thy love. *Deus meus et omnia.* Thou alone art sufficient for me.

Eternal Father, I offer Thee this sacrifice in thanksgiving for all the gifts conferred on Jesus as Man, on the Blessed Virgin and on all my Patron Saints.

I recommend to Thee the Sovereign Pontiff, my relations, benefactors, friends and enemies. I recommend to Thee, moreover, infidels, heretics and all sinners, who are living in Thy displeasure : give them light and help to come out of so miserable a state. And to me—since, as I hope, Thou hast restored me to Thy grace—give holy perseverance. And you, O Mary, Mother of perseverance, do not cease to pray to Jesus for me.

THANKSGIVING.

My beloved Jesus, I adore Thee come into my breast, under the humble appearances of bread and wine, and I cast myself at Thy feet and thank Thee for such great goodness in being pleased to come and visit me, a poor sinner, who have so often driven Thee from my soul.

I could die of grief, my Redeemer, in thinking of the many insults I have offered Thee during my life. I thank Thee for giving me time to remedy the evil I have done. In past time I despised Thy love ; but from this day forward I desire to love none but Thee, and to seek nothing but that which pleaseth Thee : *Deus meus et omnia.* Thou henceforth shalt be my only good, my only love. O Love of my soul, I desire to give myself wholly to Thee : if I know not how to give myself as I ought, do Thou Thyself take me : *Trahe me post te in odorem unguentorum tuorum.* O Incarnate Word, O God enamoured of men, detach me by Thy sweet and powerful drawings from all earthly affections, and draw me wholly to Thy holy love. Grant that I too may be able to say with truth : *Quid mihi est in caelo,*

et a te quid volui super terram ? Deus cordis mei, et pars mea Deus in aeternum. Do Thou, O my Jesus, I pray Thee, dispose of my whole heart, of my whole will, so that I have no will but Thine, that I seek for nothing but to give Thee pleasure, and that nothing may please me save that which is pleasing to Thee : *Deus cordis mei, et pars mea Deus in aeternum.* Let others choose what portion they please in this world, Thou art, and shalt always be, my only portion.

I can do nothing of myself, but with Thy grace I can do all : *Omnia possum in eo qui me confortat.* Thou hast promised to hear those who pray to Thee : *Petite, et accipietis.* These are the graces which I beg of Thee : give me holy perseverance, give me holy love, and I ask for nothing more. Hear me, O my Jesus, by the merits of Thy Passion. Mary, my Queen and Advocate, your prayers can obtain all. Pray to Jesus for me. Hear me, O my Mother, for the love which you bear to Jesus.

Monday.

PREPARATION.

Jesus is brought before Caiphas, and is condemned to death.

The iniquitous High Priest, finding no proof wherewith to condemn the innocent Lord, endeavoured to gain from His own words the declaration of His guilt, and therefore he asked Him in the Name of God : *Adjuro te per Deum vivum, ut dicas nobis, si tu es Christus Filius Dei* (St Matt. xxvi. 63). Jesus, on hearing Himself conjured by the name of God, declared the truth, and replied : *Ego sum : et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus coeli* (St Mark xiv. 62). On hearing this, Caiphas rent his garments, and said : " What need have we of further witnesses ? Have you heard the blasphemy which He

has uttered ?" : *Tunc princeps sacerdotum scidit vestimenta sua, dicens : Blasphemavit : quid adhuc egemus testibus ?* (St Matt. xxvi. 65). He then asked the other priests, *Quid vobis videtur ?* and they answered, *Reus est mortis.* But this sentence had already been given by the Eternal Father, when Jesus offered Himself to pay the penalty of our sins. My Jesus, I thank Thee, and I love Thee.

As soon as this unjust sentence was proclaimed, all, during that night, labour to torment Him. One spits in His face ; another strikes Him with his fists ; another gives Him many blows on the face, deriding Him as a false prophet : *Tunc expuerunt in faciem ejus, et colaphis eum caeciderunt ; alii autem palmas in faciem ejus dederunt, dicentes : Prophetiza nobis, Christe, quis est qui te percussit ?* (St Matt. xxvi. 67, 68). And as St Mark adds, they cover His sacred countenance with a miserable rag, and so they strike Him by turns.

Ah, my Jesus, how many insults hast Thou suffered for me, to satisfy for the insults I have offered Thee ! I love Thee, Infinite Goodness. I grieve above all things for having so despised Thee. Pardon me, and give me the grace to be wholly Thine : I wish to belong wholly to Thee ; it is for Thee to grant it. You too, O Mary, my advocate and my hope, must obtain this favour for me by your prayers.

THANKSGIVING.

O my divine Shepherd, Thou didst come down from heaven to save me, the lost sheep, and I, by turning my back upon Thee, have gone again to destruction : *Erravi sicut ovis quae periit ; quaere servum tuum* (Ps. cxviii. 176). I hope, my Jesus, that Thou hast pardoned my offences against Thee : but if Thou hast not yet pardoned me, do so now that Thou art come into my breast. I repent with my whole heart of having in past time so despised Thy grace : now I value it above every good, and I

would, rather than lose it, lose my life a thousand times. And what profit is it to live in this world without Thy grace?

My beloved Redeemer, Thou hast died for all, in order that no one should live to himself, but to Thee who hast given Thy life for him: *Pro omnibus mortuus est Christus, ut et qui vivunt, jam non sibi vivant, sed ei qui pro ipsis mortuus est* (2 Cor. v. 15). Hitherto I have lived for myself, forgetful of Thee: henceforward I wish to live for Thee alone, who diedst for me: I desire to forget all, in order to think of loving Thee alone, who hast loved me so much. But in order to do this, Thou must help me, and this I most certainly hope for from Thy promise to grant that which is asked for in Thy Name: *Si quid petieritis me in nomine meo, dabo vobis* (St John xiv. 14). I ask and hope for it through the merits of Thy Passion. *Adveniat regnum tuum.* Reign, my Jesus, reign over my whole soul, and never more let it rebel against Thee. I love Thee, Infinite Goodness, and I beseech Thee, *Ne permittas me separari a te.* Let me die rather than see myself deprived of Thy friendship: *In te, Domine, speravi; non confundar in aeternum.* O Mary, O powerful advocate of those who trust in your intercession, I trust in you, and hope for eternal life. I say to you then with St Bonaventure, full of joy: *In te, Domina, speravi; non confundar in aeternum.*

Tuesday.

PREPARATION.

Jesus is despised by Herod, and Barabbas preferred to Him.

When the morning was come, the Jews lead Jesus to Pilate, that he may condemn Him anew, and cause Him to die. Pilate, after having examined all the crimes of which they accused the innocent

Lord, replied that he found no cause of condemnation : *Ego nullam in eo invenio causam.* But to free himself from the insults of the priests, who persisted in wishing His death, and hearing that Jesus was a Galilean, and so subject to Herod, he sent Him to Herod. Herod desired to see Jesus, with the hopes of beholding some miracle, of which he had heard that so many had been worked by our Saviour : so that when He was brought before him he asked Him many questions ; but the Lord answered him not a word. And therefore Herod, with his court, treated Him as a fool, and in mockery clothed Him with a white garment ; and so sent Him back to Pilate : *Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste alba, et remisit ad Pilatum* (St Luke xxiii. 11).

With reason, then, my Jesus, did Isaias foretell that Thou wert to be treated on this earth as the last and vilest of men, *novissimum virorum.* But since Thou, my Redeemer and God, wert pleased to be so despised for me, I accept and embrace all the scorn I may receive from men ; and I will no longer resent it, as I have hitherto done, to Thy great displeasure.

Miserable Herod ! by his impiety he made himself unworthy that Jesus should speak to him. My Jesus, I have in like manner deserved that Thou shouldst no longer speak to me, and shouldst abandon me : but no ; in Thy mercy, speak to me : *Loquere, Domine, quia audit servus tuus.* In past times I have not been willing to listen to Thee ; but now, because I love Thee, I wish to obey Thee in all things. Tell me what Thou willest of me, for I desire to please Thee in all things. Ah, Lord, when shall it be that I see myself wholly Thine, and no longer my own ? No, I will no longer resist Thy loving calls. O Mary, your prayers are all-powerful ; ask your Son to make me as He desires me to be.

THANKSGIVING.

Grant, I beseech Thee, my Jesus and my God, that I may always know more and more how infinite a good Thou art, and the immense love Thou hast shown me in having willed to suffer all Thy life and to die for me: and more than this, in having given Thyself to me so often in the Holy Communion. St Chrysostom writes, *Semetipsum nobis immiscuit, ut unum quid simus; ardenter enim amantium hoc est.* In short, Thine ardent love for me, my Saviour, has forced Thee to make Thyself my food, in order that I might become one with Thee.

Come then, come, O God of my soul, and make it all Thine own: come and drive from it all earthly affections, so that I may love Thee alone, think of Thee alone, speak of Thee alone, desire Thee alone and seek for Thee alone. And whom shall I love, if I love not Thee, who art infinite goodness, and hast loved me even so far as to die for me? Ah, my Jesus, how couldst Thou choose me, an ungrateful one, from the midst of so many of Thy faithful servants, to be Thy priest? I have so often turned my back upon Thee, and Thou every morning dost vouchsafe to come into my hands and into my breast. Unhappy shall I be, if, after the many graces Thou hast given me, I go back again and lose Thy grace. O Lord, I love Thee now with all my soul, and I am heartily sorry for having despised Thee: I will not offend Thee more, and I will love Thee with all my strength. Help me, and do not abandon me. *Vulnera tua merita mea* (St Bern.). Thy Wounds, Thy Blood, Thy Death are my hope. Give me holy perseverance: grant that in all my temptations I may have recourse to Thee: increase in me Thy love; and then do with me what Thou wilt. Mary, my Queen, obtain for me the grace to recommend myself always to you: he who has recourse to you never remains overcome by the devil.

Wednesday.

PREPARATION.

Jesus is scourged and crowned with thorns.

Pilate acknowledges the innocence of Jesus, but, to please the Jews, condemns Him to be scourged; hoping in this way to deliver Him at least from death. Jesus accepts this excessive torture, to make satisfaction for the sins we have committed with the senses. In this the words of the Prophet were fulfilled: *Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra* (Is. liii. 5).

I then, my Saviour, by my sins, and not the scourges, have torn Thy Flesh. If I had sinned less, Thou wouldst have suffered fewer torments. I love Thee, my Sovereign Good; and I repent with my whole heart of having so despised Thee.

The Jews, not satisfied with this, persuade the soldiers to crown Him with thorns and to treat Him as a mock king. They strip Him again of His garments; they throw over His shoulders a purple cloak, and place a reed in His hand, and a bundle of thorns upon His head. My beloved Redeemer, my evil consentings to sin were the cruel thorns which pierced Thee with so much pain. I now detest them and hate them above every evil.

Then they mocked Him, and saluted Him as King of the Jews; and then smiting Him on the face, *illudebant ei, dicentes: Ave rex Judaeorum* (St Matt. xxvii. 29). St John adds, *Et dabant ei alapas* (St John xix. 3). Ah, my Jesus, now Thou hast only the semblance of a king of mockery and of pain; but I acknowledge Thee for my true King and Lord, and I thank Thee and love Thee above every good. I love Thee, my Jesus; scourged for me, and crowned with thorns for me. Grant, I pray Thee, that I may quit all, to love none other than Thee. O Mary, Mother of God, pray to Jesus for me.

THANKSGIVING.

O Incarnate Word, what greater proofs hast Thou to make us understand the great love Thou dost entertain towards us, miserable and sinful worms ?

Tell us, is there any thing else Thou canst discover in order to force us to love Thee ? Unhappy is he who lives deprived of Thy love ; and unhappy me, who hitherto not only have not loved Thee, but have so greatly outraged Thy patience by the many insults I have offered Thee. How many times, O God of my soul, have I exchanged Thy grace for a miserable pleasure, and have told Thee to Thy face that I would not serve Thee ! I repent of it, O God of my soul, from my whole heart. I hope for pardon from Thee through the merits of Thy death, and I hope for perseverance in Thy love. It is for this that Thou hast been following me for so many years. I will resist no longer : and, in truth, do I wish to wait until Thou Thyself shalt send me to hell ? I love Thee, Infinite Goodness : I love Thee, my God, worthy of infinite love : I love Thee, and I wish to repeat always in this life and in the next, I love Thee, I love Thee, I love Thee.

In manus tuas commendo spiritum meum ; redemisti me, Domine, Deus veritatis. My Jesus, do not Thou abandon me. Thou comest down every day from heaven to unite me to Thyself, and to feed me with Thy Flesh. Ah, do not let me see myself separated again from Thee. Jesus, my love and my hope, now I desire nothing save to be Thine, and wholly Thine without reserve. Give me strength, my Redeemer, to execute this desire. *O bone Jesu, exaudi me.* O Mary, my Mother, if you pray for me, I shall certainly obtain this grace. *O Maria, exaudi me.*

Thursday.

PREPARATION.

Pilate shows Jesus to the people, saying, *Ecce Homo!*

Jesus is conducted back again to Pilate, who seeing Him so torn by the scourges, thinks to move the Jews to compassion by letting them see Him. He goes out then on the balcony, and takes with him the afflicted Saviour, and says to the people, *Ecce Homo!* Jesus then appeared, crowned with thorns, and His shoulders covered with the purple cloak: *Exivit ergo Jesus, portans coronam spineam et purpureum vestimentum* (St John xix. 5). Do thou, O my soul, look at thy Redeemer upon that balcony, and consider to what a state thy Good Shepherd is reduced, in order to save thee, the lost sheep. My Jesus, I thank Thee. *Misericordias Domini in aeternum cantabo.*

But the Jews, when they saw Him, instead of pitying Him, began to cry out, *Crucifige, crucifige eum!* Pilate, nevertheless, seeks to deliver Him, acknowledging His innocence; but they continue to cry, *Tolle, tolle, crucifige eum!* Ah, my Jesus, I too once, in a certain way, wished Thee to die, when I drove Thee from my soul; but Thou nevertheless, to pardon me, didst will to give Thy life upon the Cross. My dear Redeemer, I acknowledge the wrong I have done Thee, and would die of sorrow for it. I am sorry with my whole soul, O Infinite Goodness, for having in past times so despised Thee; but now I love Thee above all things, and I prize Thy grace more than all the goods of heaven and earth. And of what profit are all the goods of the world without Thy grace? Thou hast loved me even unto death; I also will love Thee unto death. Give me holy perseverance, give me Thy holy love; grant that during the days that await me I may never displease Thee again, and may think of nothing but of loving Thee.

O Blood of Jesus, inebriate me thoroughly with holy love. O Death of Jesus, make me die to every earthly love. My beloved Saviour, deliver me from hell, which I have so often deserved. In hell I could no longer love Thee, and should be obliged to curse Thy Blood, Thy death and the graces Thou hast given me. No, my Jesus, I wish to love Thee, and to love Thee alone. Give me the grace to love Thee, and then do with me as Thou wilt. O Mary, Mother of sinners, help a sinner who wishes to love God, and who recommends himself to you. You listen to all who pray to you; listen then to me, for the love of Jesus Christ, whom you love so much.

THANKSGIVING.

An nescitis quoniam non estis vestri? empti enim estis pretio magno. Such is the warning of the Apostle. So it is, my Jesus; but nevertheless I have forgotten Thee so many times for a mere nothing, and have renounced Thy grace and Thy love. All this is true; but it is likewise true that I am one of those sinners who have been purchased with Thy Blood: *Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti.* I love Thee, my Jesus, above every good; and because I love Thee, I repent with my whole heart of having displeased Thee.

Miserable being that I am, how many years have I lost, in which I could have served Thee and have become holy! Instead of which, I have squandered them away in despising Thee, and in sending my soul to perdition. But Thy goodness makes me hope that I may make up for lost time by redoubling the love that I owed Thee. My Jesus, Thou hast given Thyself to me upon the Cross, and in the most Holy Sacrament; and what shall I, a miserable sinner, give to Thee? I give Thee all my earthly satisfactions: I give Thee my body, my soul, my will, my liberty. If Thou foreseest that I shall

ever take back again my will by sinning against Thee, let me die now that I hope I am in Thy grace. Eternal Father, Thou dost grant all graces which are asked of Thee in the Name of Jesus Christ: I beseech Thee, in the Name of Jesus Christ, give me holy perseverance, and Thy holy love. O Mary, you are the Mother of perseverance; you listen to those who pray to you. I ask of you, and I surely hope from you, this holy perseverance.

Friday.

PREPARATION.

Jesus is condemned by Pilate to death, and carries the Cross to Calvary.

Behold, Pilate is now on his judgment-seat, and condemns Jesus to die the death of the Cross. The unjust sentence given by Pilate is read out; but it had already been determined by the Eternal Father, who willed the death of His Son for our salvation. Jesus listens to it, and, in perfect resignation to the Divine Will, humbly accepts it, in order that by His death He might deliver us from the eternal death which we had deserved: *Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis* (Phil. ii. 8). My beloved Redeemer, Thou acceptest death to give me eternal life: if Thou hadst not died for me, I should now have been lost for ever. I thank Thee for it, my love; Thy death is my hope. And since Thou, my God, hast accepted death for love of me, I for love of Thee accept of my death in the way and time most pleasing to Thee, together with all the pains that shall accompany it. I beseech Thee to give me the grace to die with the desire of pleasing Thee and of doing Thy will.

Behold, Jesus is leaving the house of Pilate with the Cross on His shoulder, and goes to Calvary, the

place of His execution. This is the great sight which the world one day beheld,—a God, the Creator of all things, dying for His creatures! Ah, Jesus my Saviour; O Love of my soul; Thou art taking this journey to die for me. I will not leave Thee; I will follow Thee, and die with Thee. Wretch that I am, in past times I have despised Thee, and have turned my back upon Thee; but now I love Thee above every good, and I repent with my whole heart of having offended Thee, and I promise never to leave Thee again until death. I embrace Thee with all affection, and in that embrace I wish to live and die. Do not, I pray Thee, abandon me with Thy grace. And you, O Mary, my dear advocate and protectress, do not cease to intercede for me.

THANKSGIVING.

Christus dilexit nos, et tradidit semetipsum pro nobis (Ephes. v. 2). Jesus Christ, then, the Son of God, has loved us so much that He has been pleased to die of sorrow for us upon a cross. And who could ever have caused a God to die, if He Himself had not willed to die? *Ego pono animam meam*, He said; *nemo tollit eam a me; sed ego pono eam* (St John x. 17). O my soul, if you doubt your Saviour's love for you, look at Him dead upon that Cross for you; and what greater proof could He give of His love for you, than to give His life for love of you? *In hoc cognovimus caritatem Dei, quoniam ille animam suam pro nobis posuit* (1 St John iii. 16). My Jesus, Thou hast given Thy life for my salvation, and I have exchanged Thy friendship for nothing,—for the satisfaction of a passion, for a miserable pleasure! I am sorry for it above every evil: would that I could die of sorrow! Pardon me, I beseech Thee, by the merits of Thy death; and in pledge of my pardon, give me a great sorrow for my sins and a great love for Thee. I feel within me, by Thy grace, a lively desire to love Thee, and

a resolution to belong wholly to Thee; but I see my own weakness, I see my past treachery. Thou alone canst make me strong and faithful. Help me, O my Love; make me love Thee: I ask Thee for nothing more.

In hoc enim Christus mortuus est et resurrexit, ut et mortuorum et vivorum dominetur (Rom. xiv. 9). So, then, my Saviour, Thou didst die in order to make Thyself the Master of our hearts. Yes, my Jesus, I will that this heart of mine, which once was a rebel against Thee, be now wholly Thine: do Thou henceforward take the dominion of it, and let it be obedient to all Thy will. Tell me what Thou willest of me; for with the help of Thy grace I desire to do all. O Mary, pray to Jesus for me: you must make me faithful to God.

Saturday.

PREPARATION.

Jesus dies upon the Cross, consumed with sorrows, in the presence of His afflicted Mother.

As soon as Jesus had arrived on Calvary, the executioners strip Him once more of His garments, and throw Him upon the Cross. Jesus stretches out His hands, and offers to the Eternal Father the great Sacrifice of Himself for the salvation of men.

Behold, they now take the nails and the hammers, and piercing through the hands and feet, they fix Him to the Cross, and leave Him there to die. O men, O men! how, I ask you, when you behold your God dying for love of you on that shameful wood, how can you behold Him and live without loving Him?

Jesus on the Cross! See the last appearance of the Lord of the world upon this earth! Behold the proof of God's love towards us! St Francis of

Paula, when one day contemplating Jesus on the Cross, began to exclaim, "O God, Love! O God, Love! O God, Love!" Ah, no one indeed will ever be able to explain or to comprehend the greatness of the love of this God for us, seen as it is in His willing to die for us, His miserable and ungrateful creatures.

And nevertheless, knowing this, my Jesus, I have despised Thy love and renounced Thy grace. But Thy Blood is my hope. I am sorry above every evil for having turned my back upon Thee, my Jesus. I love Thee with my whole soul, I love Thee above all things; and I promise from this day forth to love none but Thee.

Draw near, my soul, humbled and softened, to that Cross on which thy dying Lord is hanging. Kiss the Altar on which Thy very Creator is pleased to die for thee, sacrificed and consumed with sorrows. Bathe thyself in the Blood which is running down from those Sacred Feet; in it wash away thy sins, and from it hope for every good. My dear Jesus, I will no longer belong to myself; I will be Thine, and Thine only. Tell me what Thou willest of me, for I desire to fulfil all. I hope for every thing from Thy goodness; and I also hope for all from your protection, O my Mother Mary.

THANKSGIVING.

Animam meam pono pro ovibus meis (St John x. 15). O divine Shepherd, who wert pleased, for the love of Thy sheep, to die upon an infamous gibbet consumed with sorrows, do not abandon me, as I have deserved by reason of my offences against Thee. I have been a sinner, but I will be so no longer. Now I love Thee, my dear Jesus, above all things; and there is no sorrow which afflicts me so much as the remembrance of having so greatly despised Thee in past years. I thank Thee for not having sent me to hell, and for having waited for

me with so much patience. Ah, my true Lover, instead of abandoning me, Thou hast followed me, and hast knocked at the door of my heart with such sweet, loving calls, that at length Thou hast drawn me to Thy love. My Jesus, I thank Thee, and I pray Thee to perfect the work. Give me light and strength to detach myself from all that does not tend to Thy love.

Thou hast said that Thou lovest him who loves Thee: *Ego diligentes me diligo.* Formerly I turned my back on Thee, and then I justly deserved Thy hatred; but now that I love Thee, my dear God, hate me no longer. Do Thou also love me: I prize Thy love more than the love of the whole world. Let all men look on me with horror; it is enough for me if Thou dost look on me with love. Provided I lose not Thy love, I am content to suffer every pain. Bind me, and press me to Thyself, so that I may never see myself separated again from Thee. *Jesu dulcissime, ne permittas me separari a te.* Mary, Virgin most holy, you must obtain for me this grace, never again to separate myself from the love of my God.

(EX MISSALI ROMANO.)

PRÆPARATIO AD MISSAM

PRO OPPORTUNITATE SACERDOTIS FACIENDA.

ANT. Ne reminiscaris * Domine delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris.

Quæ Ant. in Duplicibus tant. duplicatur: temp Pasch. additur Alleluja.

PSALMUS 83.

Quam dilecta tabernacula tua Domine virtutum: * concupiscit, et deficit anima mea in atria Domini.

Cor meum, et caro mea * exsultaverunt in Deum vivum.

Etenim passer invenit sibi domum: * et turtur nidum sibi, ubi ponat pullos suos.

Altaria tua, Domine virtutum: * Rex meus, et Deus meus.

Beati, qui habitant in domo tua Domine: * in sæcula sæculorum laudabunt te.

Beatus vir, cujus est auxilium abs te: * ascensiones in corde suo disposuit, in valle lacrimarum in loco, quem posuit.

Etenim benedictionem dabit legislator, ibunt de virtute in virtutem: * videbitur Deus deorum in Sion.

Domine Deus virtutum, exaudi orationem meam: * auribus percipe Deus Jacob.

Protector noster aspice Deus: * et respice in faciem Christi tui:

Quia melior est dies una in atriis tuis, * super millia.

Elegi abjectus esse in domo Dei mei: * magis quam habitare in tabernaculis peccatorum.

Quia misericordiam, et veritatem diligit Deus : * gratiam, et gloriam dabit Dominus.

Non privabit bonis eos, qui ambulant in innocentia : * Domine virtutum, beatus homo, qui sperat in te.

PSALMUS 84.

Benedixisti Domine terram tuam : * avertisti captivitatem Jacob.

Remisisti iniquitatem plebis tuæ : * operuisti omnia peccata eorum.

Mitigasti omnem iram tuam : * avertisti ab ira indignationis tuæ.

Converte nos Deus salutaris noster : * et averte iram tuam a nobis.

Numquid in æternum irasceris nobis ? * aut extendes iram tuam a generatione in generationem ?

Deus tu conversus vivificabis nos : * et plebs tua lætabitur in te.

Ostende nobis Dne misericordiam tuam : * et salutare tuum da nobis.

Audiam quid loquatur in me Dominus Deus : * quoniam loquetur pacem in plebem suam.

Et super sanctos suos : * et in eos, qui convertuntur ad cor.

Verumtamen prope timentes eum salutare ipsius : * ut inhabitet gloria in terra nostra.

Misericordia, et veritas obviaverunt sibi : * justitia, et pax osculatæ sunt.

Veritas de terra orta est : * et justitia de cœlo prospexit.

Etenim Dominus dabit benignitatem : * et terra nostra dabit fructum suum.

Justitia ante eum ambulabit : * et ponet in via gressus suos.

PSALMUS 85.

Inclina Domine aurem tuam, et exaudi me : * quoniam inops, et pauper sum ego.

Custodi animam meam, quoniam sanctus sum : * salvum fac servum tuum, Deus meus, sperantem in te.

Miserere mei Domine, quoniam ad te clamavi tota die : * lætifica animam servi tui, quoniam ad te Domine animam meam levavi.

Quoniam tu Domine suavis, et mitis : * et multæ misericordiæ omnibus invocantibus te.

Auribus percipe Domine orationem meam : * et intende voci deprecationis meæ.

In die tribulationis meæ clamavi ad te : * quia exaudisti me.

Non est similis tui in diis Domine : * et non est secundum opera tua.

Omnes gentes quascumque fecisti, venient et adorabunt corum te Domine : * et glorificabunt nomen tuum.

Quoniam magnus es tu, et faciens mirabilia : * tu es Deus solus.

Deduc me Domine in via tua, et ingrediar in veritate tua : * lætetur cor meum, ut timeat nomen tuum.

Confitebor tibi Domine Deus meus in toto corde meo, * et glorificabo nomen tuum in æternum :

Quia misericordia tua magna est super me : * et eruisti animam meam ex inferno inferiori.

Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam : * et non proposuerunt te in conspectu suo.

Et tu Domine Deus miserator et misericors, * patiens, et multæ misericordiæ, et verax.

Respice in me, et miserere mei, * da imperium tuum puero tuo : et salvum fac filium ancillæ tuæ.

Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur : * quoniam tu Domine adjuvisti me, et consolatus es me.

Psalmus 115.

Credidi, propter quod locutus sum : * ego autem humiliatus sum nimis.

Ego dixi in excessu meo : * Omnis homo mendax.

Quid retribuam Domino, * pro omnibus, quæ retribuit mihi ?

Calicem salutaris accipiam : * et nomen Domini invocabo.

Vota mea Domino reddam coram omni populo ejus : * pretiosa in conspectu Domini mors sanctorum ejus :

O Domine quia ego servus tuus : * ego servus tuus, et filius ancillæ tuæ.

Dirupisti vincula mea : * tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

Vota mea Domino reddam in conspectu omnis populi ejus : * in atriis domus Domini, in medio tui Jerusalem.

Psalmus 129.

De profundis clamavi ad te Domine : * Domine exaudi vocem meam :

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris Domine : * Domine quis sustinebit ?

Quia apud te propitiatio est : * et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus : * speravit anima mea in Domino.

A custodia matutina usque ad noctem : * speret Israel in Domino.

Quia apud Dominum misericordia : * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Gloria Patri.

Ant. Ne reminiscaris Domine delicta nostra, vel parentum nostrorum ; neque vindictam sumas de peccatis nostris.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem. R. Sed libera nos a malo.

V. Ego dixi : Domine miserere mei. R. Sana animam meam, quia peccavi tibi.

V. Convertere Domine aliquantulum. R. Et deprecare super servos tuos.

V. Fiat misericordia tua Domine super nos. R. Quemadmodum speravimus in te.

V. Sacerdotes tui induantur justitiam. R. Et sancti tui exsultent.

V. Ab occultis meis munda me Domine. R. Et ab alienis parce servo tuo.

V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Aures tuæ pietatis, mitissime Deus, inclina precibus nostris, et gratia Sancti Spiritus illumina cor nostrum : ut tuis mysteriis digne ministrare, teque æterna caritate diligere mereamur.

Deus, cui omne cor patet, et omnis voluntas loquitur, et quem nullum latet secretum : purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere, et digne laudare mereamur.

Ure igne Sancti Spiritus renes nostros, et cor nostrum Domine : ut tibi casto corpore serviamus, et mundo corde placeamus.

Mentes nostras, quæsumus Domine, Paraclitus, qui a te procedit, illuminet : et inducat in omnem, sicut tuus promisit Filius, veritatem.

Adsit nobis, quæsumus Domine, virtus Spiritus Sancti : quæ et corda nostra clementer expurget, et ab omnibus tueatur adversis.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Conscientias nostras, quæsumus Domine, visitando purifica : ut veniens Dominus noster Jesus Christus Filius tuus, paratam sibi in nobis inveniat mansionem : Qui tecum vivit et regnat.

Sacerdos, qui post antecedentes Psalmos, Antiphonam, Versiculos et Orationes recitat die designata unam ex sequentibus septem Orationibus S. Ambrosii Episc. lucratur Indulgentiam unius anni. (Leo XIII. Rescr. S. C. Indulg. die 20 Dec. 1881.)

Oratio S. Ambrosii Episcopi.

Die Dominica.

Summe Sacerdos et vere Pontifex, Jesu Christe, qui te obtulisti Deo Patri hostiam puram et immaculatam in ara Crucis pro nobis miseris et peccatoribus, et qui dedisti nobis Carnem tuam ad manducandum, et Sanguinem tuum ad bibendum, et posuisti mysterium istud in virtute Spiritus Sancti tui, dicens: Hæc quotiescumque feceritis, in mei memoriam facietis: rogo per eumdem Sanguinem tuum, magnum salutis nostræ pretium: rogo per hanc miram et ineffabilem caritatem, qua nos miseros et indignos sic amare dignatus es, ut lavares nos a peccatis nostris in Sanguine tuo: doce me servum tuum indignum, quem inter cetera dona tua etiam ad officium sacerdotale vocare dignatus es, nullis meis meritis, sed sola dignatione misericordiæ tuæ: doce me, quæso, per Spiritum Sanctum tuum, tantum tractare mysterium ea reverentia et honore, ea devotione et timore, quibus oportet, et decet. Fac me per gratiam tuam semper illud de tanto mysterio credere et intelligere, sentire et firmiter tenere, dicere et cogitare, quod tibi placet, et expedit animæ meæ. Intret Spiritus tuus bonus in cor meum, qui sonet ibi sine sono, et sine strepitu verborum loquatur omnem veritatem. Profunda quippe sunt nimis, et sacro tecta velamine. Propter magnam clementiam tuam concede mihi Missarum solemnia mundo corde, et pura mente celebrare. Libera cor meum ab immundis et nefandis, vanis et noxiis cogitationibus. Muni me beatoru Angelorum pia et fida custodia, ac tutela fortissima, ut

hostes omnium bonorum confusi discedant. Per virtutem tanti mysterii, et per manum sancti Angeli tui repelle a me, et a cunctis servis tuis, durissimum spiritum superbiæ et cænodoxiæ, invidiæ et blasphemiæ, fornicationis et immunditiæ, dubietatis et diffidentiæ. Confundantur, qui nos persequuntur, pereant illi, qui nos perdere festinant.

Feria Secunda.

Rex virginum, et amator castitatis, et integritatis, cœlesti rore benedictionis tuæ exstingue in corpore meo fomitem ardentis libidinis, ut maneat in me tenor castitatis corporis et animæ. Mortifica in membris meis carnis stimulos, omnesque libidinosas commotiones, et da mihi veram et perpetuam castitatem cum ceteris donis tuis, quæ tibi placent in veritate : ut sacrificium laudis casto corpore, et mundo corde valeam tibi offerre. Quanta enim cordis contritione, et lacrimarum fonte, quanta reverentia et tremore, quanta corporis castitate, et animæ puritate istud divinum et cœleste sacrificium est celebrandum, ubi Caro tua in veritate sumitur, ubi Sanguis tuus in veritate bibitur, ubi ima summis, terrena divinis junguntur, ubi adest sanctorum Angelorum præsentia, ubi tu es Sacrificium et Sacerdos mirabiliter, et ineffabiliter constitutus.

Feria Tertia.

Quis digne hoc celebrare poterit, nisi tu, Deus omnipotens, offerentem feceris dignum ? Scio Domine, et vere scio, et idipsum pietati tuæ confiteor, quia non sum dignus accedere ad tantum mysterium propter nimia peccata mea, et infinitas negligentias meas. Sed scio, et veraciter ex toto corde meo credo, et ore confiteor, quia tu potes me facere dignum, qui solus potes facere mundum de immundo conceptum semine, et de peccatoribus justos et sanctos. Per hanc omnipotentiam tuam te rogo, Deus meus, ut concedas mihi peccatori hoc sacrificium celebrare cum timore et tremore, cum cordis puritate

et lacrimarum fonte, cum lætitia spirituali et cœlesti gaudio. Sentiat mens mea dulcedinem beatissimæ præsentiæ tuæ, et excubias sanctorum Angelorum tuorum in circuitu meo.

Feria Quarta.

Ego enim Domine memor venerandæ passionis tuæ accedo ad altare tuum, licet peccator, ut offeram tibi sacrificium, quod tu instituisti et offerri præcepisti in comemorationem tui, pro salute nostra. Suscipe illud, quæso, summe Deus, pro Ecclesia sancta tua, et pro populo, quem acquisisti sanguine tuo. Et quoniam me peccatorem inter te, et eumdem populum tuum medium esse voluisti, licet in me aliquod boni operis testimonium non agnoscas, officium saltem dispensationis creditæ non recuses, nec per me indignum eorum salutis pereat pretium, pro quibus victima salutaris dignatus es esse redemptio. Profero etiam Domine (si digneris propitius intueri) tribulationes plebium, pericula populorum, captivorum gemitus, miserias orphanorum, necessitates peregrinorum, inopiam debilium, desperationes languentium, defectus senum, suspiria juvenum, vota virginum, lamenta viduarum.

Feria Quinta.

Tu enim misereris omnium Domine: et nihil odisti eorum, quæ fecisti. Memorare, quæ sit nostra substantia: quia tu Pater noster es, quia tu Deus noster es: ne irascaris satis, neque multitudinem viscerum tuorum super nos contineas. Non enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis. Aufer a nobis iniquitates nostras, et ignem Sancti Spiritus in nobis clementer accende. Aufer cor lapideum de carne nostra: et da nobis cor carneum, quod te amet, te diligat, te delectetur, te sequatur, te perfruatur. Oramus Domine clementiam tuam, ut sereno vultu familiam tuam, sacri tui nominis officia

præstolantem, aspicere digneris; et ut nullius sit irritum votum, nullius vacua postulatio, tu nobis preces suggere, quas ipse propitius audire, et exaudire delecteris.

Feria Sexta.

Rogamus etiam te Domine sancte Pater, et pro spiritibus fidelium defunctorum, ut sit illis salus, sanitas, gaudium, et refrigerium, hoc magnum pietatis sacramentum. Domine Deus meus, sit illis hodie magnum, et plenum convivium de te pane vivo, qui de cœlo descendisti, et das vitam mundo de tua Carne sancta et benedicta: Agni videlicet immaculati, qui tollit peccata mundi, quæ de sancto et glorioso beatæ Virginis Mariæ utero est assumpta, et de Spiritu Sancto concepta: ac de illo pietatis fonte, qui per lanceam militis ex tuo sacratissimo latere emanavit: ut exinde refecti et satiati, refrigerati et consolati exsultent in laude et gloria tua. Peto clementiam tuam Domine, ut descendat super panem tibi sacrificandum plenitudo tuæ benedictionis, et sanctificatio tuæ divinitatis. Descendat etiam Domine illa Sancti Spiritus tui invisibilis incomprehensibilisque majestas, sicut quondam in patrum hostias descendebat, qui et oblationes nostras Corpus et Sanguinem tuum efficiat, et me indignum sacerdotem doceat tantum tractare mysterium cum cordis puritate, et lacrimarum devotione, cum reverentia et tremore, ita ut placide ac benigne suscipias sacrificium de manibus meis ad salutem omnium tam vivorum, quam defunctorum.

Sabbato.

Rogo etiam te Domine per ipsum sacrosanctum mysterium Corporis et Sanguinis tui, quo quotidie in Ecclesia tua pascimur, et potamur, abluimur, et sanctificamur, atque unius summæ divinitatis participes efficimur: da mihi virtutes tuas sanctas, quibus repletus, bona conscientia ad altare tuum accedam, ita ut hæc cœlestia sacramenta efficiantur

mihi salus, et vita. Tu enim dixisti ore tuo sancto et benedicto : Panis, quem ego dabo, caro mea est pro mundi vita : Ego sum panis vivus, qui de cœlo descendi : Si quis manducaverit ex hoc pane, vivet in æternum. Panis dulcissime, sana palatum cordis mei, ut sentiam suavitatem amoris tui. Sana illud ab omni languore, ut nullam præter te sentiam dulcedinem. Panis candidissime, habens omne delectamentum, et omnem saporem, qui nos semper reficis, et numquam in te deficis : comedat te cor meum, et dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus ore pleno : manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali recreatus viatico. Panis sancte, panis vive, panis munde, qui descendisti de cœlo, et das vitam mundo, veni in cor meum, et munda me ab omni inquinamento carnis et spiritus. Intra in animam meam, sana et munda me interius, et exterius. Esto tutamen, et continua salus animæ et corporis mei. Repelle a me insidiantes mihi hostes : recedant procul a præsentia potentiæ tuæ, ut foris, et intus per te munitus recto tramite ad tuum regnum perveniam : ubi non in mysteriis, sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cum tradideris regnum Deo, et Patri, et eris Deus omnia in omnibus. Tunc enim me de te satiabis satietate mirifica, ita ut nec esuriam, nec sitiam in æternum. Qui cum eodem Deo Patre, et Spiritu sancto vivis, et regnas per omnia sæcula sæculorum. Amen.

Alia Oratio S. Ambrosii ante Missam.

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator de propriis meis meritis nihil præsumens, sed in tua confidens misericordia et bonitate, accedere vereor, et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem, et linguam non caute custoditam. Ergo,

o pia Deitas, o tremenda majestas, ego miser inter angustias deprehensus, ad te fontem misericordiæ recurro, ad te festino sanandus, sub tuam protectionem fugio : et quem Judicem sustinere nequeo, Salvatorem habere suspiro. Tibi Domine plagas meas ostendo : tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo. Spero in misericordias tuas, quarum non est numerus. Respice ergo in me oculis misericordiæ tuæ, Domine Jesu Christe, Rex æterne, Deus et homo, crucifixus propter hominem. Exaudi me sperantem in te : miserere mei pleni miseriis et peccatis, tu qui fontem miserationis numquam manare cessabis. Salve salutaris victima pro me et omni humano genere in patibulo Crucis oblata. Salve nobilis et pretiose Sanguis de vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare Domine creaturæ tuæ, quam tuo Sanguine redemisti. Pœnitet me peccasse, cupio emendare quod feci. Aufer ergo a me, clementissime Pater, omnes iniquitates et peccata mea : ut purificatus mente et corpore digne degustare merear sancta sanctorum : et concede, ut hæc sancta prælibatio Corporis et Sanguinis tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio, ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque et corporis contra inimicorum meorum insidias firmissima tuitio. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884.

Oratio S. Thomæ Aquinatis.

Omnipotens sempiterne Deus, ecce accedo ad sacramentum unigeniti Filii tui Domini nostri Jesu Christi : accedo tamquam infirmus ad medicum vitæ, immundus ad fontem misericordiæ, cæcus ad lumen claritatis æternæ, pauper et egenus ad Dominum

cœli et terræ. Rogo ergo immensæ largitatis tuæ abundantiam, quatenus meam curare digneris infirmitatem, lavare fœditatem, illuminare cæcitatem, ditare paupertatem, vestire nuditatem: ut panem Angelorum, Regem regum, et Dominum dominantium, tanta suscipiam reverentia et humilitate, tanta contritione et devotione, tanta puritate et fide, tali proposito et intentione, sicut expedit saluti animæ meæ. Da mihi, quæso, Dominici Corporis et Sanguinis non solum suscipere sacramentum, sed etiam rem et virtutem sacramenti. O mitissime Deus, da mihi corpus unigeniti Filii tui Domini nostri Jesu Christi, quod traxit de Virgine Maria, sic suscipere, ut corpori suo mystico merear incorporari, et inter ejus membra connumerari. O amantissime Pater, concede mihi dilectum Filium tuum, quem nunc velatum in via suscipere propono, revelata tandem facie perpetuo contemplari: Qui tecum vivit, et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884.

Oratio ad B. Virginem Mariam ante Missam.

O Mater pietatis et misericordiæ, beatissima Virgo Maria, ego miser et indignus peccator ad te confugio toto corde et effectu, et precor pietatem tuam: ut sicut dulcissimo Filio tuo in cruce pendenti astitisti, ita et mihi misero peccatori, et sacerdotibus omnibus hic et in tota sancta Ecclesia hodie offerentibus, clementer assistere digneris, ut tua gratia adjuti, dignam et acceptabilem hostiam in conspectu summæ et individuæ Trinitatis offerre valeamus. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 17 Febr. 1883.

Oratio ad S. Josephum.

O felicem virum beatum Joseph, cui datum est, Deum, quem multi reges voluerunt videre, et non

viderunt, audire, et non audierunt, non solum videre et audire, sed portare, deosculari, vestire et custodire.

V. Ora pro nobis beate Joseph. R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Deus, qui dedisti nobis regale sacerdotium, præsta quæsumus, ut sicut beatus Joseph unigenitum Filium tuum natum ex Maria Virgine, suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui Corpus et Sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur æternum. Per eumdem Christum Dominum nostrum. Amen.

Indulg. 100 dierum.
Pius IX. 4 Febr. 1877.

ORATIO AD OMNES ANGELOS ET SANCTOS.

Angeli, Archangeli, Throni, Dominationes, Principatus, Potestates, Virtutes cœlorum, Cherubim atque Seraphim, omnes Sancti et Sanctæ Dei, præsertim Patroni mei, intercedere dignemini pro me, ut hoc sacrificium Deo omnipotenti digne valeam offerre, ad laudem et gloriam nominis sui, ad utilitatem meam, totiusque Ecclesiæ suæ sanctæ. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884.

ORATIO TANTUMMODO DICENDA, QUANDO SACERDOS IN HONOREM SANCTI VEL BEATI MISSAM CELEBRAT.

O sancte N., ecce ego miser peccator, de tuis meritis confisus, offero nunc sacratissimum Sacramentum Corporis et Sanguinis Dni nostri Jesu Christi pro tuo honore et gloria. Precor te humiliter et devote, ut pro me intercedere digneris, ut tantum Sacrificium digne et acceptabiliter offerre valeam, ut eum tecum,

et cum omnibus electis ejus æternaliter laudare, atque cum eo regnare valeam : Qui vivit et regnat.

Et si sunt plures, dicatur in numero plurali.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884.

Protestatio facienda ante Missam.

Ego volo celebrare Missam, et conficere Corpus et Sanguinem Domini nostri Jesu Christi, juxta ritum sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei, totiusque curiæ triumphantis, ad utilitatem meam, totiusque curiæ militantis, pro omnibus, qui se comendaverunt orationibus meis in genere et in specie, et pro felici statu sanctæ Romanæ Ecclesiæ. Amen.

Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem sancti Spiritus, perseverantiam in bonis operibus, tribuat nobis omnipotens et misericors Dominus. Amen.

Indulg. 50 dierum.
Gregorius PP. XIII.

GRATIARUM ACTIO POST MISSAM.

ANT. Trium puerorum * cantemus hymnum, quem cantabant sancti in camino ignis, benedicentes Dominum.

Quæ Ant. in Duplicibus duplicatur: et temp. Pasch. additur Alleluja.

CANTICUM TRIUM PUERORUM. DAN. 3. 57-88 ET 56.

Benedicite, omnia opera Dni, Domino: * laudate et superexaltate eum in sæcula.

Benedicite, Angeli Domini, Domino: * benedicite, cœli Domino.

Benedicite, aquæ omnes, quæ super cœlos sunt, Domino: * benedicite, omnes virtutes Domini, Domino.

Benedicite, sol et luna, Domino: * benedicite, stellæ cœli, Domino.

Benedicite, omnis imber et ros, Domino: * benedicite, omnes spiritus Dei, Domino.

Benedicite, ignis et æstus, Dno: * benedicite, frigus et æstus, Domino.

Benedicite, rores et pruina, Domino: * benedicite, gelu et frigus, Domino.

Benedicite, glacies et nives, Dno: * benedicite, noctes et dies, Domino.

Benedicite, lux et tenebræ, Dno: * benedicite, fulgura et nubes, Dno.

Benedicat terra Dominum: * laudet, et superexaltet eum in sæcula.

Benedicite, montes et colles, Domino: * benedicite, universa germinantia in terra, Domino.

Benedicite, fontes, Domino : * benedicite, maria et flumina, Domino.

Benedicite, cete, et omnia, quæ moventur in aquis, Domino : * benedicite, omnes volucres cœli, Domino.

Benedicite, omnes bestiæ et pecora, Domino : * benedicite, filii hominum, Domino.

Benedicat Israel Dominum : * laudet et superexaltet eum in sæcula.

Benedicite, sacerdotes Domini, Domino : * benedicite, servi Domini, Domino.

Benedicite, spiritus, et animæ justorum, Domino : * benedicite, sancti, et humiles corde, Dno.

Benedicite, Anania, Azaria, Misaël, Domino : * laudate et superexaltate eum in sæcula.

Benedicamus Patrem et Filium cum Sancto Spiritu : * laudemus et superexaltemus eum in sæcula.

Benedictus es Domine, in firmamento cœli : * et laudabilis, et gloriosus, et superexaltatus in sæcula.

Hic non dic. Gloria Patri, neque Amen.

Psalmus 150.

Laudate Dominum in sanctis ejus : * laudate eum in firmamento virtutis ejus.

Laudate eum in virtutibus ejus : * laudate eum secundum multitudinem magnitudinis ejus.

Laudate eum in sono tubæ : * laudate eum in psalterio, et cithara.

Laudate eum in tympano, et choro : * laudate eum in chordis, et organo.

Laudate eum in cymbalis benesonantibus : laudate eum in cymbalis jubilationis : * omnis spiritus laudet Dominum.

Gloria Patri.

Ant. Trium puerorum cantemus hymnum, quem cantabant sancti in camino ignis, benedicentes Dominum.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem. R. Sed libera nos a malo.

V. Confiteantur tibi, Domine, omnia opera tua. R. Et sancti tui benedicant tibi.

V. Exsultabunt sancti in gloria. R. Lætabuntur in cubilibus suis.

V. Non nobis, Domine, non nobis. R. Sed nomini tuo da gloriam.

V. Domine exaudi orationem meam. R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oratio.

Deus, qui tribus pueris mitigasti flammas ignium : concede propitius : ut nos famulos tuos non exurat flamma vitiorum.

Actiones nostras, quæsumus Domine, aspirando præveni, et adjuvando prosequere : ut cuncta nostra oratio et operatio a te semper incipiat, et per te cœpta finiatur.

Da nobis, quæsumus Domine, vitiorum nostrorum flammas exstinguere : qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum.

Amen.

ORATIONES

POST CELEBRATIONEM ET COMMUNIONEM DICENDÆ.

Oratio S. Thomæ de Aquino.

Gratias tibi ago Domine sancte, Pater omnipotens, æterne Deus, qui me peccatorem indignum famulum tuum, nullis meis meritis, sed sola dignatione misericordiæ tuæ satiare dignatus es pretioso Corpore et Sanguine Filii tui Domini nostri Jesu Christi; et precor, ut hæc sancta communio non sit mihi reatus ad pœnam, sed intercessio salutaris ad veniam. Sit mihi armatura fidei, et scutum bonæ voluntatis. Sit vitiorum meorum evacuatio, concupiscentiæ et libidinis exterminatio, caritatis et patientiæ, humilitatis et obedientiæ, omniumque virtutum augmentatio: contra insidias inimicorum omnium, tam visibilium, quam invisibilium, firma defensio: motuum meorum, tam carnalium, quam spiritualium, perfecta quietatio: in te uno ac vero Deo firma adhæsio: atque finis mei felix consummatio. Et precor te, ut ad illud ineffabile convivium me peccatorem perducere digneris, ubi tu cum Filio tuo, et Spiritu Sancto, Sanctis tuis es lux vera, satietas plena, gaudium sempiternum, jucunditas consummata, et felicitas perfecta. Per eumdem Christum Dominum nostrum. Amen.

Indulg. 100 dierum semel in die.
Leo PP. XIII. 20 Dec. 1884.

Oratio S. Bonaventuræ.

Transfige, dulcissime Domine Jesu, medullas et viscera animæ meæ suavissimo ac saluberrimo amoris tui vulnere, vera serenaque, et apostolica sanctissima caritate, ut langueat et liquefiat anima mea solo semper amore et desiderio tui, te concupi-

scat, et deficiat in atria tua, cupiat dissolvi, et esse tecum. Da, ut anima mea te esuriat, panem Angelorum, refectionem animarum sanctarum, panem nostrum quotidianum supersubstantialem, habentem omnem dulcedinem, et saporem, et omne delectamentum suavitatis: te, in quem desiderant Angeli prospicere, semper esuriat et comedat cor meum, et dulcedine saporis tui repleantur viscera animæ meæ: te semper sitiat fontem vitæ, fontem sapientiæ et scientiæ, fontem æterni luminis, torrentem voluptatis, ubertatem domus Dei: te semper ambiat, te quærat, te inveniat, ad te tendat, ad te perveniat, te meditetur, te loquatur, et omnia operetur in laudem et gloriam nominis tui, cum humilitate et discretione, cum dilectione et delectatione, cum facilitate et affectu, cum perseverantia usque in finem: ut tu sis solus semper spes mea, tota fiducia mea, divitiæ meæ, delectatio mea, jucunditas mea, gaudium meum, quies et tranquillitas mea, pax mea, suavitas mea, odor meus, dulcedo mea, cibus meus, refectio mea, refugium meum, auxilium meum, sapientia mea, portio mea, possessio mea, thesaurus meus, in quo fixa, et firma, et immobiliter semper sit radicata mens mea, et cor meum. Amen.

Indulg. 100 dierum semel in die.
Leo PP. XIII. 20 Dec. 1884.

ALIA ORATIO DICENDA POST CELEBRATIONEM MISSÆ.

Omnipotens, sempiterne Deus, conservator animarum, mundique Redemptor, me famulum tuum ante majestatem tuam prostratum benignissime respice, et sacrificium, quod in honorem nominis tui pro salute fidelium tam vivorum, quam etiam defunctorum, et pro peccatis et offensionibus meis obtuli, piissime respice: iram tuam a me remove, gratiam et misericordiam mihi concede, januam paradisi mihi pande, ab omnibus malis me potenter eripe; et quidquid proprio commisi reatu, clementer indulge: et sic in hoc sæculo in præceptis tuis fac me perse-

verare, ut dignus electorum gregi copulari efficiar : te præstante Deus meus, cujus nomen benedictum, honor, atque regnum permanet in sæcula sæculorum. Amen.

RHYTHMUS S. THOMÆ AD SS. EUCHARISTIAM.

Adoro te devote, latens Deitas,
Quæ sub his figuris vere latitas :
Tibi se cor meum totum subjicit,
Quia te contemplans totum deficit.

Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur :
Credo quidquid dixit Dei Filius :
Nil hoc verbo veritatis verius.

In cruce latebat sola Deitas ;
At hic latet simul et humanitas :
Ambo tamen credens atque confitens,
Peto quod petivit latro pœnitens.

Plagas, sicut Thomas, non intueor,
Deum tamen meum te confiteor :
Fac me tibi semper magis credere,
In te spem habere, te diligere.

O memoriale mortis Domini,
Panis vivus, vitam præstans homini :
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

Pie pellicane Jesu Domine,
Me immundum munda tuo sanguine :
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

Jesu, quem velatum nunc aspicio,
Oro fiat illud, quod tam sitio :
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884

Aspirationes S. Ignatii ad Ss. Redemptorem.

Anima Christi, sanctifica me. Corpus Christi, salva me. Sanguis Christi, inebria me. Aqua lateris Christi, lava me. Passio Christi, conforta me. O bone Jesu, exaudi me. Intra tua vulnera absconde me. Ne permittas me separari a te. Ab hoste maligno defende me. In hora mortis meæ voca me. Et jube me venire ad te, ut cum sanctis tuis laudem te in sæcula sæculorum. Amen.

Post Missam Indulg. 7 annorum semel in die; aliter 300 dierum toties quoties. Indulg. plenar. semel in mense, si hæc Oratio quotidie recitatur. Pius IX. 9 Jan. 1854.

Oblatio sui.

Suscipe, Domine, universam meam libertatem. Accipe memoriam, intellectum, atque voluntatem omnem. Quidquid habeo, vel possideo, mihi largitus es: id tibi totum restituo, ac tuæ prorsus voluntati trado gubernandum. Amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quidquam ultra posco.

Indulg. 300 dierum.
Leo PP. XIII. 26 Maji 1883.

Oratio coram imagine crucifixi.

En ego, o bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei et caritatis sensus, atque veram peccatorum meorum pœnitentiam, eaque emendandi firmissimam voluntatem velis imprimere: dum magno animi affectu et dolore tua quinque vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens, quod jam in ore ponebat tuo David Propheta de te, o bone Jesu: Foderunt manus meas et pedes meos: Dinumeraverunt omnia ossa mea. Ps. 21.

Indulg. plenar.
Pius IX. 31 Julii 1858.

Oratio ad Dominum Jesum Christum.

Obsecro te, dulcissime Domine Jesu Christe, ut passio tua sit mihi virtus qua muniar, protegar, atque defendar: vulnera tua sint mihi cibus, potusque, quibus pascar, inebrier, atque delecter: aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum: mors tua sit mihi vita indeficiens, crux tua sit mihi gloria sempiterna. In his sit mihi refectio, exsultatio, sanitas et dulcedo cordis mei: Qui vivis et regnas in sæcula sæculorum. Amen.

Orationem antecedentem recitanti flexis genibus, nisi impediatur, conceditur remissio defectuum et culparum in celebratione Missæ ex humana fragilitate contractarum. Pius PP. X. 29 Aug. 1912.

Oratio ad B. M. V.

O Maria, Virgo et Mater sanctissima, ecce suscepi dilectissimum Filium tuum, quem immaculato utero tuo concepisti, genuisti, lactasti, atque suavissimis amplexibus strinxisti. Ecce, cujus aspectu lætabaris, et omnibus deliciis replebaris, illum ipsum tibi humiliter et amanter repræsento, et offero tuis brachiis constringendum, tuo corde amandum, sanctissimæque Trinitati in supremum latriæ cultum pro tui ipsius honore et gloria et pro meis, totiusque mundi necessitatibus offerendum. Rogo ergo te, piissima Mater, impetra mihi veniam omnium peccatorum meorum, uberemque gratiam ipsi deinceps fidelius serviendi, ac denique gratiam finalem, ut eum tecum laudare possim per omnia sæcula sæculorum. Amen.

Indulg. 100 dierum.
Leo PP. XIII. 20 Dec. 1884.

Oratio S. Augustini ad B. M. V.

O sacratissima, o serenissima et inclyta gloriosa Virgo Maria, quæ Creatorem omnium creaturarum in tuo sacratissimo utero fuisti digna portare, solaque virgineo ubere lactare: cujus veracissimum, sa-

crumque corpus et sanguinem ego indignus peccator modo sumere præsumpsi, tuam humiliter deprecor misericordiam, ut apud ipsum pro me peccatore intercedere digneris: ut quidquid in hoc tam ineffabili, ac dignissimo sacrificio, per me indignum, ignoranter, vel negligenter, aut accidenter, seu irreverenter, scilicet in tractando et sumendo, ac ministrando actum est, commissum, vel omissum, tuis sacratissimis precibus indulgere dignetur idem Dominus noster Jesus Christus Filius tuus, qui cum Patre et Spiritu sancto vivit et regnat in sæcula sæculorum. Amen.

Oratio ad S. Joseph.

Virginum Custos, et Pater sancte Joseph, cujus fideli custodiæ ipsa Innocentia Christus Jesus et Virgo Virginum Maria commissa fuit: Te, per hoc utrumque carissimum pignus Jesum et Mariam obsecro et obtestor, ut me ab omni immunditia præservatum, mente incontaminata, puro corde, et casto corpore Jesu et Mariæ semper facias castissime famulari. Amen.

Indulg. 100 dierum.
Pius IX. 4 Febr. 1877.

Oratio ad Sanctum in cujus honorem Missa celebrata est.

Sancte N; in cujus honorem incruentum Corporis et Sanguinis Christi sacrificium obtuli, fac tua potenti apud Deum intercessione, ut, usu hujus mysterii, passionis et mortis ejusdem Christi Salvatoris nostri merita consequar, ac cum illius frequentatione, continuo crescat meæ salutis effectus. Amen.

PETITIONS TO THE MOST HOLY SACRAMENT.

O MY Jesus, now that Thou, who art the true Life, art come to me, make me die to the world, to live only to Thee, my Redeemer; by the flames of Thy love destroy in me all that is displeasing to Thee, and give me a true desire to gratify and please Thee in all things.

Give me that true humility which shall make me love contempt and self-abjection and take from me all ambition of putting myself forward.

Give me the spirit of mortification, that I may deny myself all those things that do not tend to Thy love, and may lovingly embrace that which is displeasing to the senses and to self-love.

Give me a perfect resignation to Thy will, that I may accept in peace, pains, infirmities, loss of friends or property, desolations, persecutions and all that comes to me from Thy hand. I offer Thee all myself, that Thou mayest dispose of me according to Thy pleasure. And give me grace always to repeat this entire offering of myself, especially at the time of my death. May I, then, so sacrifice my life to Thee, with all my affection in union with the sacrifice that Thou didst make of Thy life for me to the Eternal Father. My Jesus, enlighten me, and make me know Thy goodness, and the obligation I am under to love Thee above all, for the love Thou hast borne me in dying for me, and in leaving Thyself in the Most Holy Sacrament.

I pray Thee to give Thy light to all infidels who know Thee not, to all heretics who are out of the Church and to all sinners who live deprived of Thy grace. My Jesus, make Thyself known, make Thyself

loved. I recommend to Thee all the souls in purgatory, and especially N. N.;—alleviate the pains they suffer, and shorten the time of their banishment from Thy sight; do this through Thy merits, and those of Thy most holy Mother and all the Saints.

My God, enkindle the flame of Thy love within me, so that I may seek nothing but Thy pleasure, that nothing may please me but pleasing Thee; I drive from my heart every thing which is not agreeable to Thee. May I always be able to say with real affection: O God, my God, I wish for Thee alone and nothing more. My Jesus, give me a great love for Thy Most Sacred Passion, that Thy sufferings and death may be ever before my eyes to excite me to love Thee always and to make me desire to give Thee some grateful compensation for Thy so great love. Give me also a great love for the Most Holy Sacrament of the Altar, in which Thou hast made known the exceeding tenderness Thou hast for us. I also beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and serve her, always to have recourse to her intercession, and to induce others to honour her and confide in her patronage; and grant to me and to all men ever to have a great confidence, first in the merits of Thy Passion and then in the intercession of Mary.

I pray Thee grant me a happy death. Grant that I may then receive Thee with great love in the Most Holy Viaticum, that in Thy embrace, burning with a holy fire, and a great desire of seeing Thee, I may quit this life to throw myself at Thy feet the first time it shall be my lot to see Thee. Above all, I pray Thee, O my Jesus, to give me the grace of prayer, that I may recommend myself always to Thee and Thy most holy Mother, especially in time of temptation, and I pray Thee, by Thy merits, to grant me holy perseverance and Thy holy love.

Bless me, my Jesus, and bless me altogether—my soul, my body, my senses and my faculties. Bless especially my tongue, that it may only speak for

Thy glory. Bless my eyes, that they may not look at any thing that might tempt me to displease Thee. Bless my taste, that it may not offend Thee by intemperance, and bless all the members of my body, that they may all serve Thee and not offend Thee. Bless my memory, that it may always remember Thy love, and the favours Thou hast accorded me. Bless my understanding, that it may know Thy goodness, and the obligation I have of loving Thee; and that it may see all that I must avoid, and all that I must do to conform myself to Thy holy will. Above all, bless my will, that it may love no other but Thee, the infinite Good; that it may seek for nothing but to please Thee, and may take delight in nothing but what conduces to Thy glory. O my King, come Thou and reign alone in my soul; take entire possession of it, that it may neither serve nor obey any thing but Thy love.

Oh, my Jesus, that I might spend myself all for Thee, who hast spent all Thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls which Thou hast redeemed with so much labour and sorrow. Never let me lose Thee again. Thou hast given Thyself all to me; make me to be all Thine, let my only wish be to please Thee. I love Thee, O immense Good, in order to give Thee pleasure. I love Thee, because Thou art worthy of my love. I have no greater grief than that of thinking that I have been so long in the world without loving Thee. My beloved Redeemer, give me a portion of that grief which Thou didst feel for my sins in the garden of Gethsemani.

O my Jesus, would that I had died and never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life and a thousand lives than lose Thy grace. My God, if I were to die in sin, I could no more love Thee. I thank Thee that Thou givest me time and dost call me to love Thee. Now that I can love Thee, I will

love Thee with all my soul. Thou hast borne with me so long that I might love Thee. Yes, and I will love Thee. Ah, by the Blood that Thou hast shed for me, suffer me not to betray Thee again. " In Thee, O Lord, have I hoped, let me not be confounded for ever." What is the world ? What are riches ? What are pleasures ? What are honours ? God, God, I wish for God alone. My God, Thou art sufficient for me ; Thou art an infinite Good.

O my Jesus, bind me wholly to Thy love and draw all my affections to Thyself, so that I may love none other but Thee. Make me all Thine before I die.

Ah, my God, as long as I live I stand in danger of losing Thee. When shall the day come that I can say : My Jesus, I can no longer lose Thee ?

O Eternal Father, for the love of Jesus Christ, despise me not ; suffer me to love Thee, and give me Thy holy love. I wish to love Thee greatly in this life, that I may love Thee greatly in the next. O infinite Good, I love Thee ; but do Thou make me know the great good that I love, and give me the love Thou dost desire to see in me. Enable me to overcome all things to please Thee.

LOVING ASPIRATIONS

To Jesus in the Blessed Sacrament.

They can be used either before or after Communion, or in visiting the Blessed Sacrament.

I. *Egredimini et videte, filiae Sion, regem Salomonem in diademate, quo coronavit illum mater sua in die desponsationis illius* (Cant. iii. 11). O daughters of grace, O ye souls who love God, quit the darkness of earth, and behold Jesus, your King, crowned with a crown of thorns; the crown of contempt and suffering with which the impious synagogue, His mother, crowned Him on the day of His espousals, —that is to say, on the day of His death, by the means of which He espoused Himself on the Cross to our souls. Go forth again, and behold Him all full of compassion and love, now that He comes to unite Himself to thee in this Sacrament of love.

Has it indeed, then, cost Thee so much, my beloved Jesus, before Thou couldst come and unite Thyself to souls in this most sweet Sacrament? Wert Thou indeed obliged to suffer so bitter and ignominious a death? O, come then, without delay, and unite Thyself to my soul also. It was at one time Thy enemy by sin; but now Thou desirest to espouse it by Thy grace. Come, O Jesus, my Spouse; for never more will I betray Thee; I am determined to be ever faithful to Thee. As a loving spouse, my whole thought shall be to find out Thy pleasure. I am determined to love Thee without reserve; I desire to be all Thine, my Jesus, —all, all, all.

II. *Fasciculus myrrhae Dilectus meus mihi; inter*

ubera mea commorabitur (Cant. i. 12). The myrrh plant when pricked sends forth tears, and a healthful liquor from the wounds. Our Jesus, from the commencement of His Passion, determined to pour forth His Divine Blood from His wounds with so much pain, in order to give it afterwards all to us for our salvation in this Bread of Life. Come, then, O my beloved Bundle of Myrrh, O my enamoured Jesus; Thou art indeed a subject of grief and pity to me when I consider Thee all wounded for me on the Cross; but then, when I receive Thee in this most sweet Sacrament, Thou becomest indeed to me more sweet and delicious than a bunch of the choicest grapes can be to one who is parched with thirst: *Botrus Cypri dilectus meus mihi in vineis Engaddi* (Cant. i. 13). Come, then, to my soul, and revive and satiate me with Thy holy love. Ah, what sweetness do I feel in my soul at the thought, that I have to receive within myself that same Saviour of mine who for my salvation was pleased to be drained of all His blood, and sacrificed on a cross! *Inter ubera mea commorabitur.* No, my Jesus, never more will I drive Thee hence; and Thou shalt never more have to leave me. I am determined ever to love Thee, and to be always united to and closely bound up with Thee. I will always belong to Jesus, and Jesus will be always mine: for ever, for ever, for ever *inter ubera mea commorabitur.*

III. *Dum esset Rex in accubitu suo, nardus mea dedit odorem suum* (Cant. i. 11). When Jesus comes to dwell in a soul in the Holy Communion, oh how clearly does she see and know her own nothingness by the bright light which the King of Heaven brings with Him! As the spikenard is the most lowly among plants, so does the soul confess herself the most vile of all creatures; and when thus humbled, oh how sweet is the odour which she breathes forth to her beloved King! and for this reason He

invites her to unite herself to Him in closer and closer bonds.

If, then, my soul, thou desirest that thy Jesus should repose in thee, consider thy own nothingness. Who art thou? what dost thou deserve? Humble thyself as thou shouldst do, by casting away from thyself all self-esteem, which may keep Jesus at a distance from thee, or prevent His coming to repose in thee. Come to me, my dear Redeemer, come; and by Thy Divine light make me see my own lowliness, my misery, my nothingness, that Thou mayest be enabled to repose in me with satisfaction to Thyself, to separate Thyself no more from me.

IV. *Sentite de Domino in bonitate* (Sap. i. 1). My soul, why art thou so timid and fearful at the sight of the goodness and infinite love of thy Lord? why such distrust? Now that thou art made worthy to receive within thee Jesus Christ, let thy sentiments correspond to this grace, by confiding in that goodness of God, who gives thee all Himself. Truly His judgments are terrible, but they are terrible only to the proud and to the obstinate; but to the humble and penitent, who desire to love and please Him, His judgments are all mercy and love, flowing from a Heart full of compassion and kindness. So that David, considering these judgments of God, superabounds with hope: *Injudiciis tuis supersperavi* (Ps. cxviii. 43). These judgments made him happy and consoled him: *Judicia tua jucunda* (ib. 39): *Memor fui judiciorum tuorum et consolatus sum* (ib 52).

Ah, this great God is only too loving and generous to those who seek Him with love: *Bonus est Dominus animae quaerenti illum* (Lam. iii. 25). How good is God to those who seek to unite their will with the Divine Will! *Quam bonus Israel Deus his qui recto sunt corde* (Ps. lxxii. 1). My God, my Love, my Hope, my All, I desire Thee and Thee alone,—to love Thee, to please Thee, and to do Thy will in all things. Let me always find Thee; make me

agreeable to Thee ; and never let me leave Thee again. *Fiat, fiat.* Amen, amen.

V. *Vox dilecti mei pulsantis : aperi mihi, soror mea, amica mea, columba mea, immaculata mea* (Cant. v. 2). Such are the words which Jesus in the Blessed Sacrament speaks to those who love and desire Him. Open to Me, He says, O soul, thy heart, and there I will come to unite Myself to thee ; so that, being one with Me, thou mayest become My sister by resemblance, My friend by participation in My riches, My dove by the gift of simplicity, My undefiled by the gift of purity, which I shall communicate to thee.

And then He goes on to say, Open to Me, *Quia caput meum plenum est rore, et cincinni mei guttis noctium* (ib.). As if He said : Consider, My beloved, that I have waited for thee all the night of the bad life thou hast led in the midst of darkness and error. Behold now, instead of bringing scourges to chastise thee, I come in the Blessed Sacrament, with My hair full of heavenly dew, to extinguish in thee all impure desires towards creatures, and to kindle in thee the happy fire of My love. Come, then, O my beloved Jesus, and work in me what Thou wilt. I renounce the love of all things, in order to be all Thine, and that Thou mayest make me as Thou wouldst have me, entirely united to Thy will.

VI. *Veniat dilectus meus in hortum suum, et comedat fructus pomorum suorum* (Cant. v. 1). Cornelius à Lapide says, that this is precisely the invitation that a soul desirous of the Holy Communion makes to Jesus in the Blessed Sacrament. Come, my Beloved, she says, into my poor heart, which at one unhappy time did not belong to Thee ; but which now, by the help of Thy grace, has returned to Thee. *Veniat, et comedat fructus pomorum suorum :* Come and taste in me those virtues which Thou dost bring with Thyself when Thou comest to me.

O my Lord, at least for the honour of Thy majesty, purify my heart, adorn it, inflame it with Thy love, and make it beautiful in Thy sight, that it may be a worthy dwelling-place for Thee.

VII. *Ad ubera portabimini* (Is. lxvi. 12) It is thus that Jesus from the sacred altars invites our souls. Come, He says, and suck My Divine milk, which I give you in this Sacrament, wherein I offer you My own Blood to drink. But what shepherd, says St John Chrysostom, ever feeds his sheep with his own blood? Even mothers give their children to nurses to be fed. But Thou, O Divine Pastor, art so enamoured of our souls as to wish to nourish them with Thine own Blood. St Catharine of Sienna, then, might well, in approaching the Holy Communion, pant as it were to suck the Divine milk, in the same way as an infant presses anxiously to suck the milk from its mother's breast. And well might the Sacred Spouse say to her Beloved, *Meliora sunt ubera tua vino* (Cant i. 1); signifying that she esteemed the milk of this Sacrament, as the sacred interpreters explain it, above all the pleasures of the world, which are transitory and vain, as are transitory and vain also the joys and pleasures of wine.

O my beloved Jesus, since Thou wilt feed me this morning with Thine own Blood, in the Holy Communion, it is but reasonable that I should willingly renounce all the delights and pleasures which the world might give me. Yes, I give them all up; I protest that I choose rather to suffer all evils united to Thee, than to enjoy all the goods of the world away from Thee. It is sufficient happiness for me to please Thee, who art worthy of all that we can do to please Thee. I will say, then, with St Ignatius of Loyola: *Amorem tuum solum cum gratia tua mihi dones, et dives sum satis.*

VIII. *Comedite, amici, et bibite, et inebriamini,*

carissimi (Cant. v. 1). The "friends," that is beginners, who scarcely enjoy the Divine friendship, when they receive the Holy Communion feed indeed on the flesh of Jesus Christ, but they eat with labour; while those who are on the way to perfection eat with less difficulty. But by the "dearly beloved" are meant the perfect, who, inebriated with holy love, live almost out of the world, forgetting all things, even themselves, and think only how they may love and please their God.

My beloved Jesus, I am not yet perfect; but Thou canst make me perfect. I am not dear to Thee, and it is my own fault, because I have been ungrateful and unfaithful; but Thou canst make me become so, by inebriating me this morning with Thy love: *Adveniat regnum tuum.* Come, my beloved Lord, and take possession of my whole soul. Establish Thy kingdom in me; so that Thou alone mayst reign in me, that Thy love alone may command me, and that Thy love only may I obey. Inebriate me, inebriate me entirely; make me forget all creatures, myself, my interests, and all, that I may love nothing but Thee, my God, my Treasure, all my Good, my All; may I sigh for Thee alone, seek Thee alone, think of Thee alone and please Thee alone. Do this by the merits of Thy Passion. This only do I ask of Thee: this I hope.

IX. *Fulcite me floribus, stipate me malis; quia amore langueo* (Cant. ii. 5). The languor of the soul is when, forgetful of herself and her affairs, she thinks only of seeking refreshment for her languishing love by holy desires, which are the flowers, and by good works, which are the fruits, of Divine love.

O my God, O Blessed Sacrament, since Thou wilt have me to be all Thine, make me what Thou wouldst have me. Make me forget every thing that does not belong to Thy love. Increase in me always more and more the desire of pleasing Thee. Grant

that these flowers may not always remain flowers; make them also become fruits, by my doing and suffering something for Thee, who hast done and suffered only too much for me. O God, O God of my soul, make Thyself loved, but really loved, by me—not only in word, but in deed—before death comes upon me.

X. *Dilectus meus candidus et rubicundus, electus ex millibus* (Cant. v. 10). Our beloved Jesus is all white by His purity, and all red by the flames of His Divine love. My spotless Lamb, all burning with love for me, when wilt Thou make me like to Thyself? pure as Thou art, O purest Lily? burning with love of Thee as Thou dost burn with love of me? Yes, I do renounce all other love, and choose for myself Thy sweet love, my God, my All. Begone, ye creatures; what do you want with me? Go and enjoy the love of those who seek you. I wish only for my God; for God alone will I keep all my heart and all my affections.

XI. *Benignitas et humanitas apparuit Salvatoris nostri Dei* (Tit. iii. 4). St Paul says, that God, by making Himself man, showed the world how far His goodness towards us went. But by giving Himself in this Sacrament He makes us know the depth of the tenderness of His love towards our souls: *Nonne insania videtur dicere: Manducate meam carnem, bibite meum sanguinem?* St Augustine says, does it not seem a madness, Jesus Christ saying to us, as He said in that blessed night: *Accipite et comedite: hoc est corpus meum?* O men, He says, to make you understand how much I love you, I will that you should come and feed on My very Flesh. O holy faith! And who among us would have been able to demand so much? Who could have even thought of it, if Jesus had not thought it and done it? Some of the followers of Jesus Christ, when they heard this from His mouth, that is, that He

wished to give them His Body to eat, said that this was too hard a thing, and that they could neither believe nor hear it: *Durus est hic sermo, et quis potest eum audire?* (S. Joann. vi. 61). And they went so far as to leave Him, because they would not believe it: but yet it is of faith that so it is.

But what else does Jesus Christ ask of us by all this He has done for us, but that we should love Him? as the Lord had once before instructed His people: *Et nunc, Israel, quid Dominus Deus tuus petit a te nisi ut . . . diligas eum ac servias Domino Deo tuo in toto corde tuo?*

O my most loving Jesus, what dost Thou not give, what dost Thou not promise to those that love Thee? Thou dost promise them Thy love: *Ego diligentes me diligo* (Prov. viii. 17). Thou dost promise them Thy caresses, even when they have already turned their backs upon Thee: *Convertimini ad me . . . et convertar ad vos* (Zach. i. 3). Thou dost promise to come with the Father and the Holy Spirit to abide for ever in their souls: *Qui autem diligit me, diligetur a Patre meo . . . et ad eum veniemus, et apud eum mansionem faciemus* (S. Joann. xiv. 21-23).

And what more hast Thou to promise and to give to entice men to love Thee? My dearest Lord, I see how it is; Thou dost wish also to be loved by me: yes, I love Thee with all my heart; and if I do not love Thee, do Thou teach me to love Thee; make me to love Thee, and to love Thee above all things: *Da quod jubes, et jube quod vis.*

XII. *Nolite me considerare, quod fusca sim, quia decoloravit me sol* (Cant. i. 5). The heat of my passions, said the Sacred Spouse (and still more ought I to say it, O my dear Jesus), has deformed and blackened me: *Nigra sum, sed formosa* (Cant. i. 4). But if I am black by my own works, I am beautiful by Thy merits, O my Redeemer. I was black at

one time, when I was alone and separated from Thee; but now that I am united to Thee, Thy grace, Thy beauty, Thy love has made me beautiful. Yes, my Jesus, so do I hope. Mayest Thou be blessed for ever. Never permit me to lose Thee again, and to return to my former depravity. I love Thee, O Infinite Beauty; I wish also that my soul should be beautiful, always beautiful, that it may be always pleasing in Thy Divine sight, and that Thou mayest always love it.

XIII. *Trahe me: post te curremus in odorem unguentorum tuorum* (Cant. i. 3). Since, then, O my dear Jesus, I cannot, while in this life, ascend to Thee, Thou hast willed to descend to me, to unite Thyself to me in this Sacrament of love: draw me, my Lord, all to Thee. I do not wish to draw Thee to me, that Thou shouldst do my pleasure; but I desire that Thou shouldst draw me so entirely to Thee by Thy sweet attractions, that I may not be able to desire or do any thing else but Thy most holy will. It is just that my inclinations should yield to Thy holy dispositions. Unite me wholly to Thyself; and so united, and free from earthly affections, I will run with Thee in the path of virtue, and so shall be able to repose wholly in Thy Divine will both in this life and in the next: *In pace in idipsum dormiam et requiescam.*

XIV. *Introduxit me rex in cellam vinariam; ordinavit in me caritatem* (Cant. ii. 4). It is precisely by this cellar of wine that St Bonaventure understands the Holy Communion, which introduces and then unites the soul to its Divine King, and gives it to taste that wine of love which destroys the desire of created things, and infuses a well-regulated love, that is just towards itself, charitable towards its neighbour, supreme towards God, loving Him above all things, who above all things deserves to be loved.

O Jesus, my King, only Lord of my heart, Thou hast already brought me into the beautiful cellar of Thy love, that is, into Thyself, uniting me to Thee by means of this Sacrament of love. Yes, my Lord, I already feel my heart changed. I feel a holy desire, which gives me peace, and makes me loathe all impure affections, and enkindles in me the pure love of Thee. O my Jesus, since Thou hast given me an entrance to this beautiful cellar, let me no more depart from it. Since Thou hast united Thyself to me, do not leave me again. Detach me from the love of all creatures. Unite me to Thee continually more and more on this earth, that I may one day come to be perfectly united to Thee in heaven; where I shall love Thee face to face with all my strength, without interruption and without imperfection throughout all eternity.

XV. *Dilectus meus descendit ad hortum suum . . . ut pascatur in hortis, et lilia colligat* (Cant. vi. 1). My sweetest Saviour, since Thou dost descend from heaven to come into my soul, by Thy grace do Thou make it become Thy garden, that Thou mayest gather in it lilies and fruits which are agreeable to Thee. Pardon me, if I have offended Thee. Receive me, if I have left Thee, now that I return penitent to Thee. Give me that purity which Thou dost desire to see in me. Give me strength to do what Thou desirest. Grant me Thy true love, and then shall I become pleasing to Thee. I sacrifice to Thee all my inclinations, and I desire and wish for nothing but to please Thee.

XVI. The Sacred Spouse called her Beloved *Totus desiderabilis*. Jesus, to those souls who love Him as spouses, makes Himself altogether desirable whether He chastises or consoles them, whether He appears near or distant, because He does it all for love, and that He may be loved. Treat me, then, O my Jesus, as Thou wilt, I will always love Thee;

whether Thou dost give me sweetnesses or tribulations, I know that all will come to me from Thy loving Heart, and that all will be for my greater good: *Paratum cor meum, Deus, paratum cor meum.* Behold my will is ready, O Lord, to accept all that Thou shalt ordain. *Benedicam Dominum in omni tempore.* At all times, whether prosperous or adverse, I will bless Thee and love Thee, O my Creator. I neither seek nor merit any consolation from Thee; for I have given Thee nothing but bitterness by my sins: I seek only Thy good pleasure. Provided Thou art satisfied with me, I shall be content with any punishment. My Jesus, my Jesus, whether far off or near, Thou shalt always be desirable to me, always dear; whether Thou dost console or afflict me, I will always love Thee, always thank Thee.

XVII. *Quae est ista, quae ascendit de deserto, deliciis affluens, innixa super dilectum suum?* (Cant. viii. 5). Who, then, are those souls who, living on the earth, esteem it a desert; so that, detached from visible things, they live only to God, as if there was no one else but God, whom alone they love and desire to please, and in this way they almost go out of the world, and raise themselves above it, enjoying the delights which are experienced by those who wish for God alone, and who place in God all their hopes?

Who, then, are these faithful souls, if not those who often and with pure love unite themselves to Jesus in the Blessed Sacrament? Yes, my God, such do I also desire to be by the means of Thy grace, detached from all things, and all Thine. From henceforth the world shall be to me a desert, where, flying from all attachment to creatures, I will think of nothing but Thee; as if Thou and I were the only persons there. In Thee alone will I put all my confidence, all my love, O God, O beloved God, my Hope, my Love, my All.

XVIII. *Si murus est, aedificemus super eum propugnacula argentea : si ostium est, compingamus illud tabulis cedrinis* (Cant. viii. 9). This is precisely what Jesus does when He comes to a soul in the Holy Communion. He sees that she is a wall too weak to be able to resist the assaults of hell ; therefore, by the virtue of the Sacrament, He fortifies her with bulwarks of silver, that is, with His Divine light. He sees that she is a door inclined easily to be corrupted, and He renews it, adjusting it with planks of strength and perseverance, as is signified by cedar, which is a strong and incorruptible wood ; that is, with the gifts of holy fear, with detachment from creatures, with the love of prayer, with supplications, with holy desires, and still more with the gift of Divine love, which are the support of holy perseverance. *Panis cor hominis confirmat.* Jesus teaches us, that as earthly bread preserves the life of the body, so the heavenly bread of the Holy Communion preserves the life of the soul : *Qui manducat me, et ipse vivet propter me. Qui manducat meam carnem, et bibit meum sanguinem in me manet, et ego in illo.* Such are the gracious promises which Jesus makes to him who receives Him in the Blessed Sacrament.

Ah, my Jesus, who is weaker and more unfaithful than I ? Thou knowest well how many times I have yielded to my enemies, and how many times they have seized the gate, that is my will, by which they have entered to ruin me by causing me to lose Thy friendship. Oh, fortify me with Thy light and strength, that I may no more lose Thee or drive Thee from me. My Lord and my dear Redeemer, if I am to turn back and offend Thee again, oh, let me die now, while I hope that I am in Thy grace and united to Thee. I trust not myself, no ; nor will I ever, my dear Jesus, live without Thee. But as long as I live I am in danger of changing my will and betraying Thee, as I have done before ; do Thou help me. Help me also, most holy Mary ;

have pity on me: thou who art the Mother of perseverance, obtain for me this gift from thy Jesus. Of thee I seek it, of thee I hope it, of thee I ask it.

XIX. *Inveni quem diligit anima mea; tenui eum, nec dimittam* (Cant. iii. 4). So ought every soul to say who is united with Jesus in the Blessed Sacrament: Creatures, depart from me; go out altogether from my heart. I loved you once, because I was blind; now I love you not, nor can I ever love you again. I have found another good, infinitely more delightful than you: I have found in myself my Jesus, who has enamoured me by His beauty; to this my beloved One I have given myself entirely. He has already accepted me, so that I am no longer my own. Creatures, farewell: I am not, nor shall I ever again be yours; but I am and shall be always Christ's. He, too, is mine, and will always be mine: *Tenui eum, nec dimittam.* Now I have pressed Him to my heart, receiving Him in the Holy Communion; for the future I will hold Him with my love, and will not let Him leave me any more.

Permit me, O my most amiable Saviour, to embrace Thee so closely, that I may never more be separated from Thee. Behold, I press Thee to myself, my Jesus; I love Thee, I love Thee; and O that I could love Thee worthily! I wish that my only happiness and repose should be to love Thee and please Thee. Do Thou command all creatures to leave me, and not to disturb me; say to them, *Adjuro vos . . . ne suscitetis, neque evigilare faciatis dilectam.* Ah, if I do not wish it, creatures cannot enter in to disturb and divide me from Thee. Strengthen, then, my will, unite my miserable heart to Thy Divine Heart, that it may always will what Thou wilt. Do this, Lord, by Thy merits. Amen, amen. So do I hope; so may it be.

XX. *Surge, aquilo, et veni, auster; perfla hortum*

meum, et fluant aromata illius (Cant. iv. 16). Fly from me, O north wind, hurtful and cold wind of earthly affections ; and come, thou soft warm breeze of the sacred love of the Holy Spirit, which comes from the Heart of my Jesus in the Blessed Sacrament. Do thou alone breathe through my soul, which has been chosen by Jesus for His garden of delights. Blow ; for by thy breath how many fresh and sweet odours of holy virtues shalt thou draw forth from me ! My Jesus, my Jesus, Thou canst do this ; and this do I hope from Thee.

XXI. *Messui myrrham cum aromatibus meis* (Cant. v. 1). A soul which has received Jesus must be careful to gather myrrh, that it may always offer the sweet odour of those virtues which arise from mortification. *Comedi favum cum melle meo* (ib.). In like manner, the soul that loves God alone is not satisfied with the honey, but will also have the honeycomb ; therefore she says to Jesus, O Lord, Thy consolations are not sufficient for me unless Thou givest me Thyself, who art the fountain of consolation ; the fruits of love are not enough for me, if Thou dost not give me also Thyself, who art the object of my love. So say I to Thee, my Jesus, that Thou alone wilt suffice for me ; I am ready to renounce all Thy delights, provided I possess Thee alone, my God and my only good. I love Thee, not to please myself, but to please Thee ; for Thou dost desire to be loved by me, and Thou art worthy of all our love, whether Thou dost console or try us.

XXII. *Nihil mihi deerit ; in loco pascuae ibi me collocavit* (Ps. xxii. 1, 2). Ah, my beloved Jesus, since Thou dost invite me in this feast of love to feed on Thy Divine Flesh, what more can I ever want ? *Dominus illuminatio mea et salus mea ; quem timebo ?* (Ps. xxvi. 1). Whom shall I fear, if Thou, O God omnipotent, art my light and my salvation ? I give myself all to Thee. Accept me, and then do witb

me what Thou wilt; chastise me, show Thine indignation towards me when Thou wilt; kill me, destroy me, and I will say always with Job, *Etiam si occiderit me, in ipso sperabo* (Job xiii. 15). Whilst I am Thine, and Thou lovest me, I am content to be treated by Thee with every hardship; to be even annihilated, if it so pleases Thee.

XXIII. *In manibus meis descripsi te: muri tui coram oculis meis semper* (Is. xlix. 16). See the loving care that God takes of a soul that He wishes to have to Himself. He carries it written in His hands, so that He may never forget it, and says, that sooner would a mother forget her own son than He a soul in grace: *Et si illa oblita fuerit, ego tamen non obliviscar tui* (ib. 15).

Et muri tui coram oculis meis semper. His eyes are always open, to watch over that soul, so that its enemies do it no harm: *Scuto bonae voluntatis tuae coronasti nos* (Ps. v. 13). Our good God surrounds us with the protection of His goodwill, wholly solicitous for our good; and so He delivers us from all dangers. Ah, my God, Infinite Goodness, who more than any other lovest me and desirest my good, I abandon myself entirely to Thee: let every other hope fail me, provided Thou dost not fail me. I know that I also must coöperate by obeying Thy holy will: *Domine, quid me vis facere?* Nothing else can I say; behold me ready and determined, my sweet Saviour, to do what Thou pleasest: *Fiat voluntas tua.* Nothing else do I desire but to accomplish Thy will. But do Thou help me, otherwise I shall do no good at all. Teach me not only to know, but also to do, all that pleases Thee: *Doce me facere voluntatem tuam.* Eternal Father, grant that I may be able to say with truth, as Thy Jesus did whilst He was on earth: *Ego quae placita sunt ei facio semper.* My God, this I desire, this I pray for, and this I hope, through the merits of Thy Son and the most holy Mary.

XXIV. *Praebe, fili mi, cor tuum mihi* (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee, when He comes to visit thee; He would have thy heart and thy will. He gives Himself to thee without reserve; it is but reasonable that thou shouldst also give Him all thyself without reserve, taking care to follow His will in all things: *Revertetur enim Dominus, ut gaudeat super te in omnibus bonis* (Deut. xxx. 9). Act in such a manner as that Jesus, when He comes to thee again, may find that thou hast executed all His designs. My Jesus, I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

XXV. *Quid est quod debui ultra facere vineae meae et non feci?* (Is. v. 4). My soul, hear what thy God says to thee: what ought I to do more for thee than I have done? For love of thee I became man: *Verbum caro factus sum.* Instead of Lord, I have become servant: *formam servi accipiens.* I went so far as to be born in a stable, like a worm—for worms are born in stables: *vermis sum, et non homo.* I died for thee, I died upon the tree of shame: *Factus obediens usque ad mortem, mortem autem crucis.* What remained more for Me to do, but to give My life for thee? *Majorem hac dilectionem nemo habet, ut animam ponat quis pro amicis suis.* But My love has invented and done more for thee. After My death, I have chosen to leave Myself in the most Blessed Sacrament, to give My whole self as food. Tell Me what more could I have done to gain thy love?

It is true, my Lord and my Redeemer; what can I answer? I have nothing to say. Thou hast been too good to me, and I have been too ungrateful towards Thee. I wonder at Thy immense goodness; I see my own baseness, and I throw myself at Thy feet, and say: Have pity on me, my Jesus, though I have repaid Thy love with so much ingratitude.

Avenge Thyself, therefore, I pray Thee, avenge Thyself upon me, and chastise me; but do not abandon me; chastise me and change me. Let me not live any longer ungrateful to Thee. Grant that I may love Thee at least out of gratitude, and that before I die I may make Thee some recompense for Thy love.

XXVI. *Pone me ut signaculum super cor tuum* (Cant. viii. 6). Yes, my beloved Jesus, since I have consecrated to Thee all my heart, it is but just that I should put Thee as a seal of love upon it, to close the entrance against any other affection: and thus to make known to all that my heart is Thine, and that Thou alone possessest dominion over it. But, my Lord, what dost Thou hope from me, if Thou dost not do the work Thyself? I can do nothing but give Thee my poor heart, that Thou mayest dispose of it according to Thy pleasure. Behold, I give it all to Thee, I consecrate it to Thee, I sacrifice it to Thee. Do Thou possess it for ever; I will no longer have any part in it. If Thou lovest it, Thou knowest how to preserve it for Thyself. Leave it no longer in my hands, lest I should again take it from Thee. O God most loving, O Infinite Love, since Thou hast so constrained me to love Thee, I pray Thee make Thyself loved by me. I only wish to live that I may love Thee, I only wish to love Thee in order to please Thee. Thou who dost work so many miracles to be able to enter into my heart in this Sacrament, work also this one, make my heart all Thine; but all, all, all, without division, without reserve, so that I may say, both in this life and in eternity, that Thou art the only Lord of my heart, and my only treasure: *Deus cordis mei, et pars mea Deus in aeternum.*

Most holy Mary, my Mother and my hope, do thou help me, and I shall certainly be heard. Amen, amen. This I wish, this I hope. So be it.

DEVOUT ASPIRATIONS AFTER MASS.

Taken from MSS. of St Francis de Sales.
By St Alphonsus.

O EXCESS of love! Sacred Host, I adore Thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my Saviour, how great are my obligations to Thee, for visiting such a poor creature as I am! I offer myself all to Thee, in gratitude for so great a favour.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am His, for all eternity.

Oh, love, love: no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, Body and Soul, art in my breast: Thy Divinity is now within me, and united to me. I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy Infinite Majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels and saints, give Thee thanks for it! On my part I offer Thee all the praise and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy Passion and to sanctify me. Accomplish in

me, then, all that Thou didst come to do. My God, Thou art all-wise and all-powerful, let not the fruit of Thy coming be lost: unite Thyself to me and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery and make me live a life all divine. My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness: have pity on me; give me humility, purity of heart, love and conformity to Thy holy will, strength against my bad habits, remission of my sins and grace never more to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear Mother, beg of thy Son, by the love He bears thee, to grant me, for thy sake, all I ask.

My God, and my only good, I am more pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty. O my Jesus, my love and my God. Come and make me all Thine.

My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee, let me experience the effects of Thy love, in feeling my soul so absorbed in Thee, that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the Cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world and to myself. I desire to be faithful to Thee, and never more to see myself separated from Thee.

I resign and abandon myself entirely to Thee,

embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy Divine face and Thy infinite beauty.

My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to find me again.

Oh, Eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son.

Oh, make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk straight to Thee, and my will shall be no longer free to give itself to any but Thee.

My God and my All, I will no more seek any thing out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service, as Thou hast had so much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions which might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hadst redeemed with Thy Blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me, and make me prompt to obey Thy will. O Jesus Almighty, take from me all that can hinder the effects of Thy power and goodness. I renounce my

liberty, and consecrate it entirely to the designs of Thy will. Have pity on me, and cure me of all my impurities and infidelity ; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus ; I wish to be all Thine, I wish to empty myself with fervour for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in things that are pleasing to Thee. My God, let me discern Thee with a true faith, to know Thee and love Thee ; let me know Thy will to fulfil it, let me see myself to confess my deformity, to abhor and humble myself, and in the end let me see Thy Divine face in all eternity. Lord, I have wasted my substance, like the prodigal son ; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of Thy love so deeply, that it may never be effaced. My God, even if there were no place of torment for the wicked, I would not leave off loving Thee, and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion for ever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity.

O incarnate Word, wash my heart with Thy Blood, and imprint there, as a sign of Thy love, Thy holy Name of Jesus.

Lord, abandon me not into the power of my vices ; remember that I am the work of Thy hands ; permit me not to become the prey of demons. I am a sinner, it is true ; but I have been redeemed by Thy Blood. Eternal Father, look at the Passion of Thy Son, whose merits sue mercy for me : these I offer to Thee ; by these do Thou detach me from worldly affections, and fill me with Thy love, and make me die with resignation, with faith, with confidence and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short

time that remains for me to live on this earth, that I may afterwards love Thee eternally in heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me and make me all Thine. My God, I wish for my eyesight only to look at Thee; for my tongue only to speak of Thee; for any heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O Infinite Goodness, too late have I loved and known Thee; do with me what Thou pleasest; I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; oh, unite me wholly to thy Son, speak to Him for me, and obtain for me the grace of following all His inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love Him with all my strength. My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire and nothing more. My Jesus, give me a great love for Thy Passion, that, Thy sufferings and Thy death being always before my eyes, they may continually excite my love towards Thee, and make me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender devotion to Thy most holy Mother: give me grace always to love and

serve her; always to have recourse to her intercession, and to induce others to honour her; and give to me and to all men a great confidence, first in the merits of Thy Passion and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the Most Holy Viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this life to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey any thing but Thy love. O my Jesus, would that I could annihilate myself all for Thee, who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the Cross, remember that I am one of those souls that thou hast redeemed with so much suffering and grief. Let me never lose Thee; Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee, because Thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving Thee. My beloved Redeemer, make me feel the grief Thou hadst for my sins in the garden of Gethsemani. O my Jesus, would that I had died before and had never offended Thee! Oh, love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again. I thank Thee for giving me time, and calling me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the Blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, O Lord, have I hoped; I shall not be confounded for ever." What is the world? What are riches?

What are pleasures? What are honours? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite Good.

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee: make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more? O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee and do Thou give me Thy love. I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great Good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love Him during all the remainder of my life; and I desire nothing more.

My Lady and my Mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

A PRAYER FOR PRIESTS.

O MY Divine Jesus, who art not only the Head but also the Life of the Pastors of Holy Church, breathe again into every Soul who has consecrated himself to Thy service, even as Thou didst upon Thy Apostles.

Renew within me all the Gifts and Graces Thou didst pour into my Soul at my Ordination.

Make my heart a pure Tabernacle wherein Thy Spirit of Love may abide for ever.

Illuminate my mind with the Light of Thy Divine Word, that I may be enabled to enlighten those that sit in darkness, and guide aright the Souls entrusted to my care.

Strengthen my whole Being with Thy Divine Power, that I may be able to vanquish all my enemies, visible and invisible.

Sweet Jesus, meek and gentle Lamb of God, let my life resemble the life Thou didst lead upon earth.

Divine Spirit, influence all my thoughts, words and acts, and so take possession of my soul and heart that I may live in Thee and Thou in me.

Holy Mother, shield and protect me and take me under thy mantle, and keep me close to thee, until Jesus calls me to my reward, which He has prepared for me in eternity. Amen.

A PRAYER AFTER HOLY MASS.

O MY ever beloved, most Holy and most tender Mother, behold me humbly prostrate at thy feet, imploring thee to cast me into the ocean of that Divine Love which fills thy immaculate heart, that therein I may be purified from everything which is displeasing to thy Divine Son, and thyself.

Since thou hast condescended to bring me thy Jesus in His Holy Sacrament of Love, deign, O dearest Mother, to unite my Soul to His Soul, and my Being to His Being, that I may no longer live (not I), but that thy Jesus may live in me.

Thou gavest the form to thy Infant God when He took our human nature, be then a loving Mother to me, and fashion me according to the likeness of thy Son.

Place my poor weak heart in His, that it may be filled with His sentiments, and His Charity, that I may think as thy Jesus thought and thro' the remainder of my life, ever act in word and work, as He acted, in Humility, Simplicity and Love.

Grant me this, my Mother, that so I may become pleasing in thy sight, and in the sight of my God, and obtain the same for all those to whom I am bound by any tie, human or Divine. Amen.

LITTLE TREASURY
OF INDULGENCED PRAYERS.*

My God and my all. 50.* (Leo XIII., 4 May 1888.)

My Jesus mercy. 100.* (Pius IX., 24 Sept. 1846.)

Jesus, Mary and Joseph. 7 years, 7 quar.* (Pius X., 8 June 1906.)

Jesus, Mary. 300.* (Pius X., 10 Oct. 1904.)

Jesus (*only*), Mary (*only*). 25* each. (Clement XIII., 5 Sept. 1759.)

Eternal Father, I offer Thee the Most Precious Blood of Jesus Christ, in satisfaction for my sins and for the wants of Holy Church. 100.* (Pius VII., 22 Sept. 1817.)

Jesus, my God, I love Thee above all things. 50.* (Pius IX., 7 May 1854.)

Jesus, Son of David, have mercy on me. 100. (Leo XIII., 27 Feb. 1886.)

O Sacrament most holy, O Sacrament divine,
All praise and all thanksgiving be every moment Thine. 100. (Pius VI., 24 May 1776.)

O Lord, preserve in us the faith (*conserva nobis fidem*). 100.* (Pius X., 20 March 1908.)

O Sacred Heart of Jesus, Thy Kingdom come. 300.* (Pius X., 29 June 1906.)

O Sweetest Heart of Jesus I implore
That I may ever love Thee more and more. 300.* (Pius IX., 26 Nov. 1876.)

Jesus meek and humble of heart
Make my heart like unto Thy Heart. 300.* (Pius X., 13 Sept. 1905.)

Heart of Jesus, in Thee I trust. 300.* (Pius X., 27 June 1906.)

O Heart of Jesus in the Blessed Sacrament, burning with love for us, inflame our hearts with love for Thee. 200.* (Leo XIII., 6 Feb. 1899.)

Praised be the Most Sacred Heart of Jesus in the Blessed Sacrament. 300.* (Pius X., 12 June 1905.)

* The number after the prayer means "Number of *days* Indulgence," and if marked with an asterisk it further means each time recited.

O Heart of Jesus in the Blessed Sacrament, have mercy on us. 300.* (Pius X., 26 Dec. 1907.)

Divine Heart of Jesus, convert sinners, save the dying, deliver the Holy Souls in Purgatory. 300.* (Pius X., 13 July 1906.)

Sweetest Jesus, be not Thou my Judge but my Saviour. 50.* (Pius IX., 11 Aug. 1851.)

Sweet Heart of Jesus, be Thou my love. 300. (Leo XIII., 21 May 1892.)

May the Sacred Heart of Jesus be everywhere loved. 100. (Pius IX., 23 Sept. 1860.)

Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love. 300. (Pius X., 8 May 1907.)

Sweet Heart of Mary, be my salvation. 300. (Pius IX., 30 Sept. 1852.)

Our Lady of the Sacred Heart, pray for us. 100. (Pius X., 28 June 1904.)

Mary, our Hope, have pity upon us. 300.* (Pius X., 3 Jan. 1906.)

Our Lady of Good Studies, pray for us. 300. (Pius X., 16 May 1906.)

Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary, Mother of God. 300.* (Leo XIII., 10 Sept. 1878.)

Our Lady of Lourdes, pray for us. 300.* (Pius X., 9 Nov. 1907.)

O Holy Joseph, model and patron of lovers of the Sacred Heart of Jesus, pray for us. 100. (Leo XIII., 19 Dec. 1891.)

Jesus, Mary, and you, O good Joseph, bless us now and at the hour of our agony. 50.* (Pius X., 9 June 1906.)

Our Lady of Compassion, Mary, Mother of all Christians, pray for us. 300.* (Pius X., 4 June 1906.)

My Queen and my Mother, remember that I belong to thee,

Preserve and defend me as thy property and possession. 40* in times of temptation. (Pius IX., 5 Aug. 1851.)

Blessed be God. 50* when blasphemy is heard. (Pius X., 28 Nov. 1903.)

Jesus, Mary and Joseph, I offer you my heart, my soul and my life, etc. 300.* (Pius VII., 28 April 1807.)

Jesus, my God, I adore Thee, here present in the Sacrament of Thy love. 100.* (Pius X., 3 July 1908.)

My Lord and my God. 7 years, 7 quar.* (Pius X., 18 May 1907.)

Eucharistic Heart of Jesus, model of the priestly heart, have mercy on us. 300.* (Pius X., 11 Sept. 1907.)

Heart of Jesus, once in agony, pity the dying. 100.* (Pius IX., 2 Feb. 1850.)

Eternal Father ! I offer Thee the Precious Blood of Jesus Christ in satisfaction for my sins and for the wants of Holy Church. 100.* (Pius VII., 22 Sept. 1817.)

Sacred Heart of Jesus, mayest Thou be known, loved and imitated. 300.* (Benedict XV., 15 Mar. 1918.)

Eucharistic Heart of Jesus, increase in us faith, hope and charity. 300.* (Benedict XV., 5 April 1917.)

We adore Thee, most Holy Lord Jesus Christ, here and in all the Churches throughout the world, and bless Thee; because by Thy holy Cross Thou hast redeemed the world. 7 years, 7 quar.* (Benedict XV., 3 Aug. 1917.)

Mary, Virgin Mother of God, pray to Jesus for me, 50.* (Leo. XIII., 29 Mar. 1894.)

Our Lady of Perpetual Succour, pray for us. 100.* (Pius X., 29 Jan. 1914.)

Queen of the Most Holy Rosary, pray for us. 100.* (Benedict XV., Oct. 1915.)

Eternal rest give unto them, O Lord, and let perpetual light shine upon them. May they rest in peace, Amen. 300.* (Pius X., 13 Feb. 1908.)

In the name of the Father. . . . Amen (whilst making the sign of the Cross) 50*; (and if with Holy Water) 100.* (Pius IX., 23 March 1866.)

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LIGUORI, ALPHONSUS MARIA DE, ST.
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F. MacNamara, C. SS. R. (Comp.)

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